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VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 20, 1915 NO. 3

EDITORIALS AND COMMENTS

WE are printing here a very specific statement from Dr. John R. Mott, who is chairman of the Continuation Committee of the Edinburgh Conference, declaring without reservation that the proposed Panama Congress and the Edinburgh Conference are not planned on the "same general lines." "He believes it to be an injustice to the Edinburgh Conference and to the Panama Conference to attempt to base the latter on the former. They are essentially different."

Dr. Mott's statement is called out by the "Declaration" officially set forth by our Board of Missions.

Dr. JOHN R. MOTT has authorized the following declaration of his position with regard to the relation of the Panama Congress to the Edinburgh Conference:

"Dr. John R. Mott is arranging to go to the Panama Congress and is helping in the preparations for it, but he is going, not as chairman of the Continuation Committee of the Edinburgh Conference, nor as a member of that committee. He believes it to be an injustice to the Edinburgh Conference and to the Panama Conference to attempt to base the latter on the former.

"They are essentially different. Edinburgh was, and is, a world movement; Panama is confined largely to the group of Latin-American countries. The effort at Edinburgh was to secure a conference of Christians throughout the world on the 'missionary problems in relation to the non-Christian world.'

"Edinburgh's subject was the Whole World.

"Panama's subject is Latin-America, which Edinburgh treated as a part of the Christian World.

"As an individual, Dr. Mott feels entirely free to take part in the Panama Congress and hopes for its enduring success. But it is not an Edinburgh Conference. To confuse the two is an injustice to both."

Our Board of Missions determined to send delegates to Panama on the express "understanding," expressed in its official Statement, that the Congress "is to be 'along the same general lines as the Edinburgh meeting.'"

The basic fact upon which the Board of Missions relied is therefore overthrown by the highest authority. It had been discredited long before the Board made the statement. Months ago Mr. Silas McBee, another member of the Edinburgh Continuation committee, said substantially the same thing.

After the severe criticisms of the past six months, it was the duty of of the Board of Missions to know the facts.

It was the business of the Administration to discover and lay the precise facts before the Board.

There would not have been the slightest difficulty in avoiding this embarrassing situation if the missionary authorities had not insisted upon going blindly forward on a course, the perils of which had been clearly pointed out to them.

The only likeness that the Panama Congress bears to the Edinburgh Conference is the likeness that a Democratic convention bears to a Republican convention. The only thing that is different is the purpose. That is enough.

The Church has now a right to ask that the Board of Missions and the missionary Administration will explain why they have caused the Church this very grave embarrassment—and what they propose to do about it.

Thankfulness for Opportunities

IT will be pretty hard this year to enter into the spirit of Thanksgiving Day. Thankful though we are to be free from the maelstrom of war, our thanksgiving for that is necessarily tempered by our concern for those others who are not. Thankful though we are for the year's abundant harvests, the spectres of fields upon fields drenched in blood rather than yielding the fruits of the earth stalk before us. It is difficult to thank God for blessings from which the great majority of our fellow men are excluded. We do thank Him for preserving us from war and keeping us from starvation; but the ghosts of Belgium and of Poland and of Armenia are ever present while we offer our thanks.

Again, we do not forget that thanksgiving may involve a spiritual danger. The Pharisee of the parable began his prayer of self-exaltation, "God, I thank Thee . . . ." It will be very easy for the American people on this Thanksgiving Day to turn their offering of thanks into the equivalent of the Pharisee's prayer. Let us beware how, in thanking Almighty God for giving us the blessings of peace where others are at war, we run into spiritual danger for ourselves. Mr. John R. Mott has recently said that of all the nations to-day the United States was most in danger of losing its national soul.

But there is one signal cause for the thanksgiving of Americans this year that does fit into the sombreness of the world picture. This nation and the American people have been blessed beyond others in the opportunity that has been given them for world service. What Bishop Greer so fittingly described in his convention address as the "Sovereignty of Service" has been better recognized among us this year than ever before.

It has been recognized by our nation officially. Surely the desire of this nation to serve the nations that are at war has been the keynote of many an address from the President. This is easily recognized. But it has also been the keynote of

our national policy, and this has not been so easily recognized.

It is probably true that the United States never has been so devoid of friends among the nations as she is to-day. Engaged as the greater among them are in a life and death struggle, each of them feels that the United States owes it something more than neutrality. We are knit by close ties to each of the nations at war. We earnestly desire to be the friend of each, even when unfriendly acts and acts that amaze us by their savagery compel us to express our friendship by exclamations of horror. Thus we are not much interested in such technical questions as whether the *Ancona* did or did not flee from a submarine that she had every occasion to fear. What horrifies us is that a nation whose blood we share should *want* to destroy the lives of the helpless non-combatants who were her passengers. Our true friendliness to Austria and to Germany can only take the form now of seeking to recall them to their own better selves. Their deeds with respect to the *Lusitania* and the *Arabic* and the *Ancona* and the many Zeppelin attacks upon women and children, as well as upon the people of the lands which they have subjugated, are unworthy of themselves. They are injuring the moral fibre of the German and Austrian people in a way that makes recovery much more difficult for them than it is for nations physically devastated. A nation of martyrs is ennobled by its martyrdoms; a nation that inflicts martyrdom suffers in the character that is created for it thereby. Our true friendship for the German people—for it is a real friendship—can take no other form to-day than that of an unselfish expression of the horror that we feel at the crimes that are committed in their name. We are not neutral to crime or to savagery. Our friendship will not condone these. But, being still exempt from the horrors of war, we shall continue, as far as we are permitted to do so, to exercise the "Sovereignty of Service" with respect to those who are injuring themselves more than they are injuring the enemy nations by these subordinate and wholly unnecessary activities of the present war. In a world of hate we are resolved not to hate. Our nation is acting in a diplomatic capacity on behalf of Germany and Austria in most of the allied nations and we intend to serve them by these and other means to the utmost of our power. Beyond everything else we shall seek, by every means within our power, to induce these and the other nations to seek peace on a basis of true justice and to find the way by which international concord may sometime be resumed.

With respect to the allied Powers, we have had no occasion to complain of injuries to the lives of our citizens nor, at least where English and French troops have been quartered, of barbarities toward non-combatants of any nation. The differences between us, which the President so pointedly recited in his note to Great Britain last week, are of a commercial nature chiefly, such as are susceptible of ultimate settlement by arbitration. If American citizens are injured only in a pecuniary way it becomes possible for redress to be given, where no redress is possible for the taking of life or limb. Even in these disputes we are serving humanity and all the nations by maintaining, for all of them alike, the rights of neutrals *as such* at a time when it is to the advantage of both belligerents to trespass upon those rights.

Much more important than our national controversies with either group of belligerents is our desire to serve in the interest of ultimate peace. We are not asking either group to consent to a peace that would involve humiliation to themselves nor injustice to others. The wrongs that were committed in starting war can probably be punished only by Almighty God, to whom "guilt is personal" and who will inflict punishment in His own way. Probably the guilt rests upon a very small number of individuals. The peace that the United States would seek to promote must probably not deal with that question at all. It must be a peace that deals rather with future than with past relations; that considers rather the justice of relations to be established than the justice of those that are ended. It may be true that the friendly sentiments of the United States are too little returned by the nations at war to enable us to be a factor in making peace. We shall certainly not intrude our services where they are not wanted. But earnestly shall it be our desire, as a nation and as a people, to serve these our warring friends in bringing them to desire to live at peace with each other. We have before us the constant object lesson of Englishmen and Germans living side by side in complete friendliness in the United States, even during the war. We know therefore that it can be done in Europe.

AND THE OPPORTUNITY for service to the individuals of the devastated lands has resulted in more lavish benefactions on the part of the American people than the world heretofore has ever known. Mr. Hoover, on embarking recently for Belgium, spoke of that country as "the one country in Europe where the United States is still popular." The relations of the United States to Belgium are relations not chiefly between governments, but between people. Belgium is grateful to the United States for what Americans have done for her. "Dollar diplomacy" receives no sneers there. Let Belgium sing her thanksgivings—as she does—for this relief. But let the American people, far more, offer their thanksgivings for this opportunity of service that has been given them. Belgium has brought the "Sovereignty of Service" home to us. She has answered the aspirations of the American people when, especially at the beginning of the war, they were seized with the desire to serve.

The demands upon us by reason of the many relief funds do indeed tax our strength. It has been a constant marvel to us that, week by week, new gifts from the self-denial of our readers continue to be received for THE LIVING CHURCH WAR RELIEF FUND, which, from the first, has been used for maintaining our churches on the continent of Europe and their own necessary relief funds. The calls from Poland, from Serbia, from the Armenians, from France, added to the continuing cry from Belgium, echo day by day and night by night in our ears. No doubt our reply has been less adequate than we could have wished, but it has been a reply that has given at least the necessities of life to hundreds of thousands, if not millions, of needy people. Thank God for that blessed opportunity for service! Thank Him for putting into so great a number of our people the heart and the will to give! Thank Him for keeping our land free from war and for blessing us with the ability to give!

So our Thanksgiving Day this year, though it will be a day whose celebration is one in minor chords, will be less contained with the material blessings which have so markedly been ours during the year that has passed than with the magnificent opportunities for world service that have been opened before us.

For these, God be praised!

Majorities and Minorities

A CORRESPONDENT whose letter appears on another page asks us to say whether, if THE LIVING CHURCH were on the majority side in an issue, we would still hold that the majority was bound to exercise comity toward a "dissenting minority" who "felt as strongly on the subject as the minority feel in the present case."

In answering we do not need to assume an hypothetical case. That portion of the Church with which THE LIVING CHURCH finds itself generally in sympathy has shown in a concrete way how it would conduct itself in that event.

The Name of the Church is just such a question. In 1910 an earnest effort was made by those who favor a change to find a method for settling the difficult problem by substantially unanimous consent. A group of men from different schools of thought brought into the House of Deputies a proposition which, it was believed, would accomplish that end and remove from the controversies of the Church a source of much contention. It did succeed in obtaining the support of a great majority in the House; but it gradually appeared that a small but very respectable minority dissented very strongly. On the vote being taken, a large majority of deputies, counted as individuals, voted for the change, but in the lay order the proposition failed by one (corporate) vote.

The Convention of 1913 began in much nervousness, the minority of 1910 obviously feeling even more strongly on the subject than they had felt three years before. On the majority side there was every reason to suppose that the gain in the three years had been at least sufficient to give them the one additional lay delegation needed. Leaders of the majority quickly made it plain that they would not permit a vote on the subject to be taken, in deference to the strongly expressed feeling of the minority. Finally, that the good faith of the majority in their earnest desire to promote unity in the Church might be established beyond any question, the Rev. Dr. Manning, a leader on the majority side, took the unprecedented step of

introducing a constitutional amendment that would effectually prevent any amendment to the Prayer Book—where, it was anticipated, the change of name would first be made—until the majority in favor of change should be simply overwhelming. Majority and minority voted together for the amendment (though we do not recall any expression of appreciation of this unparalleled generosity being made from the minority side) and it was carried by a nearly unanimous vote. The House of Bishops, however, dissented—rightly, in our judgment, because a majority of a day ought not so effectually to tie up the majority of the future, and the value of the exercise of comity by a majority would largely be lost if that exercise ceased to be voluntary. Dr. Manning's amendment, however, accepted, as it was, by the majority, gave, in an extreme form, expression to the earnest desire of men who call themselves Catholic Churchmen to take a comprehensive view of their duty and not to override a very earnest minority even to accomplish what seemed very desirable legislation indeed.

Two years more passed by. The Board of Missions was in session. By the most curious coincidence, the tables being reversed, the same Dr. Manning, leading an earnest minority, pleaded with the majority not to adopt a totally unnecessary policy that was certain to cause a very serious division in the Church. Sixteen members who voted on the issue had been officers or members of the House of Deputies of 1913 and must, presumably, have known of Dr. Manning's generosity to the minority there. Of those sixteen, twelve voted to override the earnest minority in the Board of Missions (the other four being Dr. Manning himself, Dr. Delany, Mr. Pruyn, and Mr. Saunders). Of the twelve who thus voted, two were officers who had no votes in the House of Deputies; and of the other ten, eight are understood to have been on the minority side in the House of Deputies. Of the Board members selected from the minority in that House, who had witnessed Dr. Manning's exhibition of generosity in the Convention and had voted there to accept it, *not one single man voted in the Board of Missions to exercise the principle of comity toward the minority.*

We make no comment; no charges whatever. The members of the majority in the Board of Missions were within their technical rights. They had the power and they exercised it. They were perfectly conscientious. Their good names are untarnished.

But there, in the clearest possible manner, the Church may see two ideals, side by side. Both those ideals are at work in the Church. Ultimately the one or the other ideal will preponderate in the Church, and according as to which it shall be, the work of the Church will be modelled on comprehensive or on partisan lines.

At the clash in the Board of Missions, comprehensiveness lost.

NOW come the diocesan conventions, charged with the duty of selecting deputies to General Convention. They must choose between these two ideals. It is very much to be desired that they will meet the issue on its merits and choose deputies who will adequately represent the ideals of the diocese.

New York Convention

New York did so. Its convention was held last week. Dr. Manning was defeated for reëlection. Four eminent presbyters who had signed the letter asking him to recede from his position in the Board of Missions were chosen as the clerical deputies. There could not have been a more clean-cut issue between ideals. There are no personalities at stake. Every one of the clerical deputies chosen is an able, conscientious presbyter. New York chose between ideals. It ought to have chosen. We have every reason to believe that its choice adequately represents the prevailing ideal of the diocese.

Incidentally it is a pleasure to record a pleasing word of magnanimity by one of those chosen. Dr. Stires who, not a deputy in 1913, now succeeds Dr. Manning, was reported as saying, "I have nothing to say except that I regret that I have to profit by another man's misfortune."

It was a generous, a worthy thing for a victor to say.

And since Dr. Manning will not be a member of the coming General Convention, and since many things have happened since he introduced that remarkable constitutional amendment in 1913 to restrain a majority from taking partisan action, we strongly suspect there will be nobody to press the matter in the Convention of 1916. Certainly it would be an embarrassment to the New York delegation to be obliged to vote for it again, as did both its clerical and its lay delegation in 1913.

WE always dread elections to General Convention. In no diocese is it easy to elect four clergymen from out of a score or two who may be equally deserving of election and equally satisfactory to the particular voter. The advent of the Australian ballot has had one unexpected result: it has made the recognition of a minority in a delegation practically an impossibility. Minority representation is only feasible where "slates" are made in advance. This is a real loss, quite as truly where the majority is of one stripe as where it is of another. It shows how impossible any scheme of "proportionate" representation must be unless a diocese can in some way be divided into election districts corresponding to the congressional districts of the state. A convention under present-day conditions must almost certainly choose men of a single ecclesiastical stripe, whether the majority be one man or nine-tenths of the body of voters. Happily the law of average is likely to give pretty just representation to the various points of view in the Convention, even though minorities in a diocese may often be composed of very able men, who are thereby excluded from representation.

Difficulties of Election

IN the *Missionary Review of the World* for November we find the most detailed account that has been given of the Armenian atrocities. So far from lessening the horror, this report confirms it. One cannot of course give exact figures, but the fact that stands out above all others is that, after the men had either been sent to war or killed, the women and the children, in great numbers, were sent out on what appear to be endless marches, carrying nothing with them but what could be carried on their persons, with little or no provision for food or drink. Prodded on by soldiers by day, their camps at night were made entirely open to the same soldiers and to ruffians from near-by villages, and not even a pretense at protection was made. Day by day death mercifully ended the march for some while the others were prodded on, given just enough food to prolong their agony, and sent further into the desert that apparently contained no definite destination for them. Compared with this endless march to a slow and lingering death those others, who by thousands, according to the testimony of an Italian consul, were taken out to sea and then thrown overboard, received merciful treatment. "It is estimated," says the article, "that already 800,000 have perished at the hands of the Turks and Kurds in their fiendish 'Holy War.'"

Atrocities in Armenia

Nor have those girls and women who had received western education in American schools been excepted from the lot that befell their sisters. Of the American mission college at Harput, we are told, "approximately two-thirds of the girl pupils and six-sevenths of the boys have been taken away to death, exile, or Moslem homes. Of our professors four are gone and three are left. Of the female instructors one is reported killed in Chunkoosh, one reported taken to a Turkish harem, three have not been heard from, four others started out into exile, and ten are free."

It is of little avail for us to seek words to be added to this simple recital of fact. We have no doubt the American government has done everything that it could do—which is not much—to protect those who remain. This is the age of Christian martyrdom far beyond any that has passed, for, at least in some places, immunity appears to have been offered to those who would become Moslems.

The blood of the martyrs cries aloud to Almighty God for vengeance. How long, O Lord, how long will the prince of darkness reign upon the earth?

HOW hardly shall they that have riches enter into the Kingdom of God!" The text is seldom preached on nowadays, for some reason or other, and yet it is an authentic word of the Incarnate Word, full of grace and truth. Men differ about its precise applicability in special cases, though no sane commentator takes it as meaning that the mere possession of wealth debars the possessor from God's favor; but surely it is treason to our Lord to cancel "hardly" and insert "easily."

Riches and Righteousness

Nevertheless, there is a very real danger of doing that; of talking and acting as if wealth, instead of being a burden

almost disqualifying, were an assurance of special privilege in the Church. A missionary who had rebuked flagrant worldliness was brought to book by his Bishop only the other day, we are told, for "alienating the substantial people," when a defiantly immoral woman of large means who took a rebuke to herself resented it and cancelled her subscription to the mission's support. A priest never before noted for interest in missions rails at those who oppose the Panama Congress because they represent poor dioceses or parishes, and argues that the rich givers should determine the policy of the Board of Missions. And often one hears the frank declaration made before an episcopal election: "We *must* have a man with private means; the demands are so heavy and the salary so small." Simony this used to be called; at least the spirit of the simoniac is patent, even though the barter be one-sided and decorously veiled.

There have been and there are rich men who have given and who give liberally to Almighty God of what is of far greater value than money—the gift of themselves. Their wealth is made subordinate to their devotion. They do not attempt the impossibility of seeking entrance into the kingdom as "rich men."

In nothing has there been a greater change in American ideals in our own day than in the popular attitude toward wealth. "Where did you get it?" is the blunt question that confronts the "rich man," be he of the modest fortune of the village magnate or of the colossal trust that spans oceans and continents. Certainly there is here evinced a new and better sense of responsibility.

WE are asked to say that, in the list of names of New York clergy signed to a memorial to Dr. Manning as recently related in these columns, the reference to "Rev. Drs. . . . Robbins" referred to the Rev. H. C. Robbins, rector of the Church of the Incarnation, and not to the Very Rev. Dean of the General Theological Seminary.

CONTRIBUTIONS for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 15th, are as follows:

The Bishop of New Hampshire	$ 10.00
St. Clement's Church, Philadelphia	1.00
Anon., Wis.	50.00
"Marina," New Haven, Conn.	10.00
A. C. W.	2.00
Anon., Baltimore	5.00
Fannie L. Washburn, Richmond, Va.	2.50
A summer visitor, Manchester, Vt.	5.00
J. F. C., Lexington, Ky.	1.00
Rev. T. H. M. Ockford, Port Leyden, N. Y.	5.00
Church of the Ascension, Pittsburgh	4.00
A communicant, Charlotte, N. C.*	1.00
A Churchwoman of French descent, Charleston, S. C.†	5.00
Total for the week	$ 101.50
Previously acknowledged	15,636.23
	$15,737.73

* For work among Belgians.
† For work in Paris.

ANSWERS TO CORRESPONDENTS

INQUIRER.—We understand that no appropriation for the expenses of delegates to the Panama Congress is anticipated by the Board of Missions.

H. OLAF.—(1) Though there are no alms collected at a celebration of Holy Communion it is customary to retain the word *oblations* in the prayer as referring to the offering of the elements for consecration.—(2) Immaterial.—(3) Eves and octaves are governed by the same law as feasts in respect of occurrence.—(4) A stole is appropriate at any sermon and at an offertory.—(5) A priest celebrating and preaching without assistance will either preach in full eucharistic vestments or (preferably) remove only his chasuble for the sermon and assume it immediately after.—(6) All academic hoods are esteemed proper for use over the surplice.

M. E. T.—(1) The "Fathers of the Church" were those great writers of the first four centuries who, after the apostles, had the privilege of guiding the infant Church in her theology and her practices.—(2) The Canons of the Church, in America, are the body of ecclesiastical law subsidiary to the Constitution. In general Church history they are the disciplinary decrees of the councils.—(3) Probably; enquire of the various sisterhoods according to the list printed in the *Living Church Annual*.—(4) The Prayer Book use of the word *Minister* as distinguished from *Priest* is to designate those parts which are proper for a deacon or a lay reader to use.—(5) The title *Most Reverend* is applied to an Archbishop and sometimes to our own Presiding Bishop.—(6) There are no Prayer Book offices for All Souls' Day or for Requiems.

WHEN THY hand hath done a good act, ask thy heart whether it was well done.—*Fuller.*

APOSTLESHIP

By H. C. TOLMAN, D.D., LL.D.

SUNDAY NEXT BEFORE ADVENT

PAUL an apostle of Jesus Christ." An apostle of Christ means literally, "Christ-sent." The term shows us that life is a mission, a Christly mission, and the test of our apostleship is our faithfulness unto this Christly calling.

I fear our conception of Christianity has not always held this clearly in view. In the Musée des Archives at Paris I remember seeing a picture of a great ship typifying the Church of God. Those on board are very complacent, self-satisfied, and happy. They seem to have no concern for the sinful souls struggling in the deep waters. The ship is to them an ark of salvation and they are safe on board. But I am sure of one thing. Christ is not on that ship, for if He were He would reach out His hand to save even the very last. The conception of the artist which made possible such a painting, and its sanction by those in authority, show us how far away we are from the world-vision of Christ.

Professor Harnack of Berlin defines Christianity as that mighty potentiality by which suffering and sunken humanity is raised God-ward.

I have seen the peasants entering the little shrines at Athens, each with a lighted taper which he places in a bronze receptacle beside the altar. But from these little individual contributions the dark and gloomy interior is illumined with a brilliant radiance. So is the mission of the Church. Each member must bring in his pure light till the world is filled with the beauty of the Christ.

Apostleship shows the dignity of life. We are God's ambassadors. That is a grand thought and Christ Himself gives us our credentials, "As the Father sent Me so send I you." These words mean that we enter into the same struggle, the same service, the same redemptive mission, as that of our Lord, and with the same consecration, the same courage, the same unselfish love. Yes, they mean that when men look upon our faces they see the face of Jesus, and when they come in touch with our lives they receive the spirit of Christ.

Apostleship gives the joy of life; not the joy of throbbing health, the joy of living in this great world, for these pale. The pulse becomes feeble and pleasure dims. But the thought that brings abiding joy is that in all we do we are Christ-sent, that God sends us into our daily task as His servants, His workmen. If I am strong, let me rejoice, because God has given me strength to serve and help and bless. God needs me, for my life is bound up in His eternal plan.

Apostleship explains the mystery of life. There comes the certain knowledge of the permanency of our work reaching on into the limitless years. A veil hides each future step. We cannot see the goal. But all is well, for God is the impelling power.

The arrow sees not the mark. It feels only the twang of the bow-string, but it speeds on its course as a thing of life. It swerves not to right or left. It cuts the opposing air, but it finds its rest in the heart of the target, for it was sent by the trained hand of the bowman. So we do not know God's plan, but we do know that it is He who sends us. That is enough. We go forward. It is God's direction for our lives, and we shall reach the Father's goal.

Why do I toil for truth? Because I am God-sent.

Why do I have courage for the right? Because I am God-sent.

Why am I honest and true in business? Because I am God-sent.

Why do I pass through sorrow? Because I am God-sent.

Why am I a Christian? Because I am God-sent.

This is apostleship.

Let this word "God-sent" be our hope in blessing and pain, in joy and sorrow. And in death, as the soul goes out into the Great Beyond, let it be our triumphant cry, "God-sent."

THE SERIES OF DEVOTIONAL INTRODUCTIONS
that have appeared in these columns from last Advent to the present issue have been published in book form with the title
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ANNUAL FESTIVAL OF THE GUILD OF THE LOVE OF GOD

Report of Sessions in London

THIRD LECTURE ON "OUR PLACE IN CHRISTENDOM"

The Living Church News Bureau
London, October 26, 1915

THE Guild of the Love of God, a society especially for Catholics in parishes and in parts abroad where they cannot as yet obtain full Church teaching and Church worship, has been holding its annual festival in London.

A solemn Eucharist was celebrated at St. Augustine's, Stepney, in the East End, when the Right Reverend Bishop Powell assisted pontifically, and after the Peace and Blessing the *Angelus* or "Gabriel bell" was rung. The annual meeting was held in St. John's Wood, N. W., the warden, the Rev. A. V. Magee, vicar of St. Mark's, Hamilton Terrace, presiding and giving a brief address. The general secretary reported that 280 new members had been added to the roll during the past year. A very striking paper on "The *Raison d' Etre* of Anglicanism" was read by the Rev. N. P. Williams, chaplain fellow of Exeter College, Oxford, some salient facts of which I will give below. After the meeting a solemn Litany of Intercession was sung at St. Mark's, Hamilton Terrace, followed by a sermon preached by Father Bickersteth, C.R.

The Rev. Mr. Williams, of Exeter College, Oxford, in his address before the Guild of the Love of God, and which is reproduced in part in the *Church Times*, said he did not propose to apologize for the use of the words "Anglican" and "Anglicanism." In some quarters these terms were supposed to connote insularity and restriction of mental horizon. But they did not in themselves contain this implication. They approached the question of the logical basis, the theoretical foundation, of the Anglican Communion from the point of view, of course, of English Catholics:

> "If its existence is to be justified—and our spiritual experience assures us that it must be capable of justification—it can only be on the supposition that it is a member, or branch, or part, of a society far bigger than itself, the Church Universal. If it possesses teaching authority at all, it can only be as handing on to individuals the Faith as defined by the Church Universal."

Anglicanism was necessarily bound up with some form of the "Branch" theory of the Church. He desired to elucidate the only form of that theory which could justify their position, and to draw out some of its consequences. It was of vital importance that they should have a clear idea of what they meant by "The Catholic Church." All speculations about the nature and extension of the Church of Christ must start from the study of Christian origins. "We appeal to the Church to tell us what the Faith is; and we appeal to antiquity to tell us what, and where, the Church is." The question "Where is the Church?" was not raised, and could not have been raised, until doctrinal and disciplinary disagreements within the bosom of the Church generally ended in the foundation of "schismatic churches." Thus a Christian who had belonged to the "Great Church," as it stood prior to the Council of Ephesus in 431, must have found himself faced by the question: "Which is the authentic heir and successor of the Great Church—the (Cyrilline) Church of the Graeco-Roman Empire, which acknowledges the decisions of Ephesus, or the (Nestorian) Church of Persia and Syria, which repudiates them?" In the case of a split, the true Church, it would seem, must possess some distinguishing mark of an objective nature whereby it might be discerned from the schismatic pretenders. And further on, he said:

> "If the Church is constituted upon a definitely autocratic basis—in other words, if Papalism, as formulated in 1870, is true—then, in the event of a split, that fragment of the Church which contains the Pope will always be the true Church; but if it is constituted upon a collegiate basis—that is, if the supreme authority in the Church is the Universal Episcopate, and not any one Bishop—then the overwhelming majority must decide. It was this latter principle which was crystallized by St. Augustine in the famous aphorism, *Securus judicat orbis terrarum*."

As he read Church history and the New Testament, the Church was constituted by our Lord upon a collegiate and not upon an autocratic foundation. If they applied the canon *Securus judicat* to early Church history, they should have no difficulty in determining the whereabouts of the "True Church" for the first millennium of Christendom's existence. In 1054 came the Great Schism between East and West, and at this point in time their criterion failed them; because the Church then split asunder into almost exactly equal parts:

> "Unless, therefore, we are to say that the Church ceased to exist in 1054, we must assume that after the split the two resultant halves, the Western and the Eastern fragments, together constituted the Church; and certainly neither the Latin West nor the Hellenic East could with any show of reason claim to be the *orbis terrarum*. In other words, we are driven back upon a 'branch' or 'fragment' theory. The unity of the Church is primarily structural, analogous to the unitary molecular structure running through a vein of marble, rather than peripheral, the unity of a monolith with a single circumference. Of course 'peripheral' unity is much to be desired, but it is not of the essence of the Church."

If, then, they wished to discover what religious bodies at the present day constitute the "Catholic Church," they must ask what bodies actually possess the essential structure of the Faith, Worship, and Discipline of the ancient Undivided Church. This essential structure was not difficult to define. It consists of the Nicene Creed and the dogmatic definitions of the Seven Ecumenical Councils, the two greater and five lesser Sacraments, and the Threefold Apostolic Ministry. These are all possessed by the Roman, Orthodox Eastern, and Anglican Communions, and by the Old Catholics. On this view the Universal or Catholic Church was made up not of geographically distinct "National Churches," but of "Rites" or Communions, which might, and very largely do, overlap geographically. And they were forced to admit by this view that the "territorial theory of jurisdiction" is inapplicable in the present divided state of the Church.

"Our Place in Christendom"

The third of the course of lectures on "Our Place in Christendom," which is being given on Wednesdays at St. Martin's-in-the-Fields, has been delivered by the Rev. Professor Whitney, of the Chair of Ecclesiastical History in King's College, London University.

The subject was "The Medieval Church in the West," and the *Guardian* prints the full text of this valuable lecture, as in the case of the previous ones. Professor Whitney, referring to Rome having become the missionary centre for the new races in the West, said:

> "We of the English Church can never forget our spiritual debt. But we can claim at least the freedom which St. Cyprian claimed, even while acknowledging this debt. It was a spiritual relation, and not a legal tie."

It was emphasized that extension of the powers of Rome in the West was due to the State: to the rescripts of the Emperors Valentinian I, Gratian, and Valentinian III. The lecture showed with wealth of learning and fine scholarly treatment that the Papal power, which bulked so large in the history of the Medieval Church in the West, was a purely Western and medieval development. In the case of the Christian Church the appeal to primitive times comes in as a test.

> "That is a test," said Professor Whitney, "which the medieval Papacy as an institution for all time cannot stand."

Church of England Men's Society

The annual conference of the Church of England Men's Society was held in London last week. The effect of the war on the conference was seen in the diminished attendance of delegates and in the fewer number of sessions.

The object of the conference, said the Archbishop of York, who presided at the opening session, was to try at this time to fill the society with a right spirit. The essential thing was that there should go to all the branches a spirit which would direct and enthuse them to undertake whatever kinds of Christian service called for support and strength at the present time of tremendous and tense activity; and the definite beginning to prepare themselves for that renewal of life to the Church and nation which, please God, would prove to be the redemption for which this terrible ordeal had been preparing them. A resolution was passed calling upon all members earnestly to cultivate by prayer, penitence, and service, by self-discipline and self-sacrifice, a spirit worthy of their Christian profession, and of the vocation to which as citizens they were called. In summing up the discussion, the Archbishop said it was difficult, when one saw what the Germans had done in poisoning wells, in inflicting harm upon women and children, and in killing them with bombs, to stand forth and say that we as Christian men must not do the like. But what were Christian men for, if not to make a stand for the elementary principles of Christian chivalry and honor? He prayed God that our country would never launch out on a career of reprisals for such atrocities. The Archbishop preached the sermon at the annual service held in St. Margaret's, Westminster. The corporate Communion was made at St. Paul's. At the closing session a letter was read from the Archbishop of Canterbury, who was forbidden by his doctors to be present.

The Last Zeppelin Raid

A correspondent of the *British Weekly* sends some words of Father Russell's sermon at St. Alban's, Holborn, on the last Zeppelin raid in London.

They had had, he said, a little taste of something that our men were enduring—"only something, only a fragment they are enduring at the front of the methods and the spirit of their enemies and our enemies." And the object of the raid was to strike terror to all hearts, and to weaken the hands of us all, and to dispose us all to bid for peace. "I expect," he said, "that you and I know that it has precisely the opposite effect to that." Father Russell went on:

> "Now we hear talk of reprisals. I do trust that we may never descend to reprisals of that kind, and that we shall look through any temporal or material advantage that could possibly happen

by such methods, that we look beyond them to humanity, to pity, to all that goes to make up the soul of a nation and an individual. And if it should happen that any material advantage could come about by such means—so base and so hateful as that—O let us forget that advantage and save our souls if we lose our bodies!"

The Bishop of Peterborough

The Bishop of Peterborough, in his address to his diocesan conference, said the great end for which the war was waged must be attained at whatever cost of life and means before we sought for peace.

"We must resist firmly and fearlessly," he said, "any dangerous cry of the peace-at-any-price party to daunt our determination, to submit to any sacrifice rather than betray the cause for which our men have bravely fought and nobly died."

The Bishop of Durham

In connection with the correspondence in the press on the cold-blooded and diabolical execution of Nurse Cavell in Brussells, the Bishop of Durham writes to the *Times* that he has hitherto possessed some valued German friendships, and from a German pastor, now resident in Switzerland, he lately had a letter. Incidentally therein the writer said that "by blood and conviction" (*Ueberzeugung*) he was on his country's side. The Bishop replied in terms of Christian regard, but it was probably his last letter of the kind.

"Until," he says, "the representatives of German Christianity find open expression for a Christian *Ueberzeugung* on the acts and deeds of German barbarism the attitude of personal friendship is, for me at least, impossible."

Inter-Church Courtesy

A propos of the Bishop of Birmingham's recent interview with the Archbishop of Rouen, his Grace writes to the *Tablet* to remove whatever misunderstanding there has been on the words spoken by the French Archbishop to the English Bishop. He trusts the Bishop does not "mistake my courtesies"—as a good Frenchman who loves England—for "doctrinal latitudinarianism" on his part as a Romanist.

J. G. HALL.

CAVELL MEMORIAL SERVICE IN LONDON

The Living Church News Bureau
London, November 2, 1915

A MEMORIAL service for Nurse Edith Cavell, one of the noblest and most heroic of women, and who met her cruel execution in Brussels in the spirit and manner of a true saint of God and devout Catholic Churchwoman, was held in St. Paul's on Friday last.

The vast assembled congregation was truly representative of national feeling, which has been so deeply stirred by the sacrifice of her life and by the enduring example of her noble conduct in death. Their Majesties the King and Queen were duly represented. Queen Alexandra was present in person, though very few in the congregation were aware of the fact, and occupied a seat in the royal pew in the choir. Representatives of his Majesty's Government were there, with the Prime Minister at their head. The Royal Navy had a veteran representative in Lord Charles Beresford. Sir George Reid, High Commissioner for Australia, and Sir George Perley, Acting High Commissioner for Canada, were present on behalf of those two of our Overseas Dominions. Heroic and oppressed Belgium was represented by the Belgian Minister. Mr. T. P. O'Connor, M.P., attended on behalf of the Irish Nationalist Party. The homage of the theatrical stage was paid by Sir Herbert and Lady Tree and Sir Squire Bancroft. The Jewish chaplain was there on behalf of the Jewish contingents in the army and navy. Most impressive of all perhaps was the representation of nurses—over six hundred in number—who occupied places beneath the dome and in the transepts. In front of the choir were places reserved for the relatives of Miss Cavell. Before the appointed order of service began the band of the First Life Guards played classic compositions, and notably appropriate for the occasion—including an arrangement of Schubert's "Grand Marche Heroique," Verdi's "Joan of Arc" overture, Massenet's "Angelus," and Chopin's inimitable "Marche Funèbre." The form of service was arranged on familiar lines; much of the music was that used at the funeral service of Lord Roberts in St. Paul's. After the Lesson, which was read by the Dean, the "Dead March" in *Saul* was played by band and organ combined with most solemn effect. The Russian Contakion of the Departed from the Litany of St. Chryostom was sung to the Kieff Chant. The hymns were "Abide with me," so pathetically associated with the English priest's last ministrations to Miss Cavell in her prison cell, and "Through the night of doubt and sorrow." The Bishop of London gave the blessing.

J. G. HALL.

MISS CAVELL, DAUGHTER OF AN ENGLISH CLERGYMAN

IT now appears that Miss Edith Cavell, the English nurse executed by the Germans, was the daughter of a clergyman of the English Church, now deceased.

Miss Edith Cavell, daughter of the late Rev. Frederick Cavell, for forty years vicar of Swardeston, Norfolk, who was shot by the Germans at Brussels last week on the charge of "harboring British, French, and Belgian soldiers and assisting them to escape," deserves, as a daughter of the parsonage, says the *Guardian*, a place in the Church's Roll of honor.

Miss Cavell was trained as a nurse at the London Hospital, and on the opening of the Ecole Belge d'Infirmières Diplômées, Brussels, in 1907, was appointed matron of the school. She went to Brussels with a view to introduce into Belgium British methods of nursing and of training nurses, and was most successful in her efforts. She could have returned to England last year, when seventy English nurses were able to leave Belgium through the good offices of the United States Ambassador, but chose to remain at her post. She and her staff worked hard and cheerfully in the Royal Palace among wounded German officers after the enemy's occupation of Brussels, but her works of mercy seem to have had no effect in saving her from German vengeance. The mother of the deceased lady resides at Norwich.

MY THANKSGIVING

For all the good my days afford,
For all the blessings on me poured,
For every kindly act and word,
I thank Thee, Lord.

I thank Thee, Lord, for thoughts that roam
Beyond the narrow walls of home
To gather good from days to come,
And from the past.

I thank Thee, Lord, for length of days,
For guidance through life's devious ways,
And in the darkness for the rays
Of light and love.

I thank Thee e'en for hours of gloom,
For crushing grief, and darkened room;
For in the shadow Thou didst come
To heal and bless.

I thank Thee that the weight of things
No longer binds my soul's free wings,
That she can soar, and soaring sings
Thy praise, O Lord!

That sea and mountain, flower and tree,
Their message bring to me of Thee,
And fill my soul with ecstasy,
I thank Thee, Lord.

And so not only on this day,
When many hearts thanksgiving say,
But now, forever and alway,
I thank Thee, Lord!

MARY ARONETTA WILBUR.

LIGHT IN DARKNESS

"The light shineth in darkness, and the darkness comprehended it not."

I, gazing in the rosy western sky,
Beheld the silver crescent moon therein—
My wandering eye then tried to place its star
Companion of the hour, in vain.
My glances wavered, and I looked, by chance,
Into the black and placid pool below.
A point of light within its depth glowed bright,
I saw and knew it: Lo! the star was there.

In truth, a light in darkness, shown to me as such.
And then I mused, "Is it not always so,
Can glory shine in glory, giving light?
Is not the cheering star light for the night?"

C. W. H.

"REJOICE EVERMORE," says the apostle; let your joy be constant and durable; let it leave no opening through which sorrow can penetrate; for sorrow is the world under a form which disguises it the most; it is death with the appearance of life. Joy is your first, your every-day duty; it binds you to all other duties; it guards all your treasures. Ever be prepared to oppose it to the sorrow of the world, nay more, to an excess of godly sorrows.—*Vinet.*

NEW YORK DIOCESAN CONVENTION

New York Office of The Living Church
11 West 45th St.
New York, November 15, 1915

THE most exciting feature at the convention of the diocese of New York, which was held last week, was the election of deputies to General Convention, in which the Rev. Dr. Manning, rector of Trinity Church, was defeated, the issue being understood to be that of his attitude toward the Panama Congress. The most important action of the convention, on the other hand, was the adoption of substantially the Gary system for the religious education of the young. This is of far-reaching importance, and since there has been very careful investigation of that system by leading Churchmen and others in New York, the endorsement of the system by the convention will necessarily carry much weight in other parts of the country.

When the ballots for deputies to General Convention were cast on the first day there was a very tense feeling throughout the convention. The report of the tellers showed that five candidates from among the clergy had received more than a majority of votes, and it was not until the perplexities of mathematics were shown to involve such a result as a perfectly legitimate and matter-of-course proceeding, when each voter casts his ballot for four different names, that it was seen that the four highest were actually elected. For more than a hundred years this curious mathematical phenomenon has puzzled American diocesan conventions, but it is not difficult to understand it if one looks into the matter with care. The following was the standing of the five highest candidates at the conclusion of the ballots:

	CLERICAL	LAY	TOTAL
Dean Grosvenor	167	76	243
Dr. Lubeck	220	71	220
Dr. Stires	153	65	218
Dr. Parks	123	59	182
Dr. Manning	113	49	162

There were many other names receiving scattered votes. The Rev. Dr. Cummins had withdrawn his name before the ballots were cast. On the first ballot, therefore there were chosen the Very Rev. Dean Grosvenor and Rev. Drs. Henry Lubeck, E. M. Stires and Leighton Parks. Two laymen only were chosen on that ballot, being Mr. Francis Lynde Stetson and Mr. Stephen Baker. Next day the lay delegation was completed by the election of Edmund L. Bayliss and Justice Vernon M. Davis, the latter a member of Trinity Church.

An interesting feature of the first day was the appearance of the diocesan president of the Woman's Auxiliary, Miss Elizabeth Delafield, for the purpose of making a report of that organization. The convention rose to receive her and also when she withdrew. In telling of the work of the Auxiliary she remarked that it was not composed of "old ladies who knit red petticoats for savages which do not need them," but was devoted to up-to-date and aggressive work.

It was on the second day that the much more important business of the convention was considered and there was nothing to cause a resumption of the "fireworks" of the previous day. The Rev. Dr. Harry P. Nichols, as president of the diocesan Board of Religious Education, brought in a resolution introducing the Gary plan for giving religious instruction in relation with the public schools, but not under public school management. In its final form, amended somewhat from that which Mr. Nichols introduced, the resolution was adopted as follows:

"That the Convention of the diocese of New York authorizes the Board of Religious Education of the diocese to appeal to individuals and churches for such financial support as in their judgment may be required to make use of the opportunity for religious instruction now presenting itself."

It was recognized that the system would necessarily involve some considerable expense. The teaching proposed might take place in a parish house or perhaps it might be necessary to rent rooms. There would probably be the salaries of religious teachers to be paid. It is understood that the diocesan board will proceed energetically to take up action.

Another serious matter that was brought before the convention was that of unemployment, concerning which the Social Service Commission presented a report. It will be remembered that much had been done under diocesan authorities to grapple with this evil during the past year.

"Seventy-five per cent. of all the applicants for temporary work," reported the Rev. Dr. Floyd S. Leach, the executive secretary of the commission, "were employable at the time of their applications. Twenty-five per cent. were employable had we been able to find positions for them. At least one-third of the unemployable became employable at the end of a month or six weeks, as the result of freedom from anxiety, a more regular life, and the wages they were able to earn.

"We estimate that at least 100,000 of unemployables are in New York to-day and at all times. No provision has been made for the vast and pathetic problem which they present. This is a challenge to religion, to science, and to humanity."

Other elections, beyond those of deputies for General Convention already reported, were as follows:

Supplementary deputies to General Convention: Rev. Dr. H. P. Nichols, the Rev. Dr. William H. Pott, the Rev. Theodore Sedgwick, and the Rev. Dr. Charles L. Slattery; Messrs. F. C. Huntington, Franklin D. Roosevelt, J. M. Wainwright, and George Zabriskie.

Members of the Standing Committee in place of Rev. Dr. Clendenin and Mr. George Macculloch Miller (who were not eligible for re-election), the Rev. Dr. Arthur H. Judge and Charles H. Russell.

The Rev. F. S. Smithers, Jr., and Franklin D. Roosevelt, Assistant Secretary of the Navy, were made trustees of the Cathedral of St. John the Divine, class of 1921.

The Very Rev. William M. Grosvenor, the Rev. Romaine S. Mansfield, the Rev. Dr. C. P. Tinker, S. D. Allen, Stephen Baker, and Charles A. Clark were elected to the Board of Managers of the Diocesan Missionary and Church Extension Society.

The Rev. Dr. Raymond C. Knox, the Rev. Dr. N. B. Stevens, and Professor A. V. M. Jackson were added to the Board of Religious Education.

Bishop Frederick Courtney and John W. Wood were made deputies to the Provincial Synod, and Mr. George Gordon Battle and the Rev. Theodore Sedgwick were placed on the Social Service Commission.

The New York *Sun*, summarizing the events of Wednesday's sessions, says the convention "gave women the right to vote in parish elections, if the men of the parishes consent; endorsed Thomas Mott Osborne's prison work, cheering him heartily; adopted a clergy pension fund to become effective when $5,000,000 shall have been raised; authorized an evangelistic campaign under the name of a preaching mission, and criticised wealthy people who can afford clubs and drink on Sundays."

[The Editor would explain that apparently only a part of the report of the convention had reached this office at the time of going to press, apparently through some miscarriage in the mail. If supplementary information is required it will be printed next week. The Bishop's address was printed in full in last week's issue.]

MILITARY SERVICE IN NEW YORK

War of 1812 Recalled at Governor's Island

EXPLOSION AT GENERAL SEMINARY

New York Office of The Living Church
11 West 45th St.
New York, November 15, 1915

THE annual commemoration service of the Veteran Corps of Artillery of the State of New York and Military Society of the War of 1812 was held in the chapel of St. Cornelius the Centurion, Governor's Island, New York Harbor, on Sunday afternoon, November 7th, under the authority of the Honorable Secretary of War. The officiating clergy were the Bishop Suffragan of New York, the Rev. Dr. William T. Manning, the Rev. Dr. Edmund Banks Smith, chaplain of Governor's Island and vicar of St. Cornelius' chapel, and the Rev. Dr. Francis Landon Humphreys, chaplain of the Veteran Corps and general chaplain of the Society of Cincinnati. The form of prayer used at these annual services is in memory of departed comrades who served with honor in the army or navy of the United States of America, or in the militia of the state of New York, in the War of the Revolution or in later national wars.

After a shortened form of choral Evensong, the choir sang the anthem, "The Saints of God! Their conflict past," to music composed by Tertius Noble. Then followed the impressive military ceremony, Salute to the Colors, with the appropriate bugle call.

Chaplain Smith then read the bidding prayer, followed by the commemoration, "published by the Brigade-Major." Then followed the commendatory prayer and the prayer of thanksgiving from the burial office, and a special collect for the corps. The colors were then deposited at the altar.

Dr. Manning made a felicitous address of greeting and welcome to the distinguished visitors in the name of Trinity parish. He said these were days when we should keep in mind and emphasize the high example of our fathers in this land, their love of truth and justice, their readiness to struggle for the cause of freedom. It is said by some that war is a terrible evil and therefore everything relating to things military is wrong and wicked.

This is a most harmful view. There is no danger of our loving war for its own sake. There is a real danger of being misled by those who fail to see the facts of life. Against aggression and wrongdoers we must be prepared to resist—effectually for our own sakes and for theirs also. So long as sin remains there must be resort to force. When the cry of "Not Christian" is raised it must be remembered that our blessed Lord received with special commendation and approbation the centurion Cornelius. Our fathers made great sacrifices for

(*Continued on page* 90)

WIDE FIELD OF BOSTON CITY MISSION

Evangelistic Work in Many Phases

MEETINGS OF VARIOUS SOCIETIES

The Living Church News Bureau
Boston, November 15, 1915

IT is regrettable that the term "missions" is, to many people, inevitably associated with the word "foreign." To a well-instructed Christian there are no foreigners, for all men are of one blood; and the well-instructed Christian also knows that our Lord's Commission to preach the Gospel included all nations, so that we are not entitled to select for ourselves. However, even many earnest supporters of general missions hardly realize how large a missionary work the Church is carrying on in our very midst. A review, therefore, of the various agencies of the Boston Episcopal City Mission is illuminating. The work among sailors has perhaps the strongest note of interest to the casual inquirer. The work was started in 1891, in the Charlestown section, and has developed consistently under the immediate guidance of Mr. Stanton H. King, who is admirably adapted for his position. The present "Sailors' Haven" was built in 1905, at a cost of $50,000, and provides an adequate home. Here is a large hall, for entertainments given every Thursday evening by the various parishes, and for the "Special Song Service" on Sunday evenings, when hymns are sung and a chance for friendly getting together is provided. The second floor is a fine billiard room, and is also equipped with musical instruments. On the third floor are the library and quarters for the officers and engineers of ocean steamers and the executive offices. Within the past two years, new docks have been built in South Boston and shipping there has greatly increased, so that "the Boatswain's Locker," a small edition of the Sailors' Haven, was opened there last spring. In East Boston is St. Mary's Free Church for sailors, with a sailors' house, dating from 1890. This is a three-story brick structure, with recreation rooms, library, etc. In these three places everything possible for the welfare of the sailors of all nations is gladly and freely done and they are indeed a blessing to large numbers. Every race, color and creed is welcomed for entertainment, for friendly oversight in all sorts of matters, for help if ill. The aim is to provide centres from which men will be led to higher lives. To visit the Sailors' Haven, for instance, some evening, making one's way past saloons innumerable, through the very saddest parts of a great city, and suddenly as one turns the corner to see the electric-lighted cross shining forth above the door, to enter and share in the wholesome entertainment going on, is to feel that the Church is not neglectful of her mission, but is doing truly Christian work.

The City Mission is responsible for a number of parishes situated in the quarters where entire self-support would be impossible. In South Boston we find the Church of the Redeemer, of which the Rev. Albert Crabtree is vicar. More than three hundred persons can be accommodated here and much institutional work is carried on. The parish ministers to about one thousand persons, of whom about five hundred and fifty are confirmed. The Church not only ministers to the spiritual but also to the social needs of the people and never was the work more promising. The present vicar is also chaplain at the State prison.

Just one year ago, work among our Italian fellow-citizens was begun at Old Christ Church, in the North End. This work has grown slowly but steadily, among Waldensians and those who had lapsed from the Church of Rome. In the Sunday school are five Italian teachers, men and women who have been here long enough to imbibe the spirit of America and to speak its language. A number of this congregation have returned to Italy to take part in the war. Every Sunday there is an early Eucharist and a Gospel-study service every Wednesday evening. On Columbus Day the first Italian wedding was celebrated and there have been a number of baptisms. The Rev. Henry C. Sartorio, curate of the parish, is in charge of this work. What the Rev. Kenneth R. Forbes, vicar of St. Mary's Church, East Boston, describes as a new duty in an old field, has been developed there in the past year, namely, the building up of an Italian congregation. This is in addition to the sailors' work and the old-line parochial activities. The Italian work has been organized on a solid foundation and is growing steadily. In ten years' time, it is probable that there will be practically no one of the old type of parishioners left in St. Mary's; the population will be completely Italian. It is already about eighty-five per cent. so. The Church here, as elsewhere, must either minister to these people and make them a part of her life, or retire from the field. Here are "foreign missions," at our door, indeed, and so an ample opportunity to help by those who declaim against missions in China, etc. The future of St. Mary's is among Italians and sailors and at present the prospect is most encouraging.

At St. Ansgarius' Church, in the Roxbury district, we find a splendid work among another race—the Swedes. Here the Rev. A. W. Sundelof, vicar, has about one thousand people in his care. The parishioners themselves have contributed generously of their time and ability to transform the Church, which was formerly an old Methodist meeting house, into a seemly House of God. A very large social work is carried on, in spite of the usual difficulties of a rapidly shifting population. Beside the parish Sunday school two new ones have been started in other sections to meet the needs of Swedes living there. The vicar has officiated at 584 funerals, 1,179 weddings, and 1,471 baptisms.

A recently organized work among the colored people is St. Cyprian's mission, in charge of the Rev. Joseph M. Matthias, which meets for the time being in the Franklin Union. This mission is an off-shoot of the Church of the Ascension in the South End. At present there are 124 communicants. Another recently started agency of the City Mission is hospital visiting, in charge of two priests, appointed by the Archdeacon. The hospital authorities and social service workers have gladly co-operated with the Archdeacon so that it is to be hoped that very few Church people in hospitals will be deprived of the ministrations of the Church, as too often happens where there is no regular visiting, day by day.

Mention only can be given, through lack of space, to the many other branches of the City Mission, such as Grace Church, South Boston, the Mothers' Rest, and St. Stephen's Church; but something must be said about the Church Rescue Mission, at 1066 Washington street, in the heart of one of the very depressing sections of Boston. This mission was begun in 1894, by the late Rev. Father Torbert and the Rt. Rev. C. H. Brent, who were then at St. Stephen's Church, Florence street. Since its origin this noble mission has been in charge of Mr. S. F. Jones, ably assisted by his wife. The mission is surrounded by saloons and cheap theaters, and the object is to rescue men from these and other evil influences. Daily prayer meetings are held and food provided at a nominal cost. It would indeed be rare to find any "down-and-out" man in Boston who did not know of the mission. A very large number of outcast men have been reached by Mr. Jones and his helpers and enabled to lead honest and sober lives. In the words of Mr. Jones, "While the object of the Church Rescue Mission is the betterment of the entire man—body, mind and soul—yet the crowning work is, after all, the saving of men's souls, for by so doing the man is at once restored to true manliness and begins to realize the purpose for which he was created. The man whose heart is changed sets to work not only to sustain himself, but also to benefit others." The mission beside the chapel and recreation rooms has the three-penny lunch and sleeping rooms for those who have made a start to lead sober and honest lives. Truly here our Lord, through His faithful children, is seeking to save the lost. As we consider all that our City Mission is doing among the common people whom Christ loved so well, we may rejoice and take courage in the Apostolic character therein manifested.

Sunday School Union

The annual convention of the diocesan Sunday school union met last week. The chief topic for consideration was Religious Education and the Home, with addresses by the Bishop and others. Considerable interest was developed over a proposal by the Rev. J. W. Suter, that the term Sunday school be dropped and "Church School" used in its stead. Various arguments pro and con were upheld, and when the vote was finally taken, it was declared that the ayes had carried, so that the resolution will be referred to all branches of the Union for more discussion and a report next year. The proposed term is already used in a number of parishes, but it is rather difficult to see any advantage in so doing.

Woman's Auxiliary

At the thirty-eighth annual meeting of the Woman's auxiliary on November 3rd, after the Eucharist and an address by the Bishop, the following officers were elected: Mrs. Francis C. Lowell, president; Mrs. William Lawrence and Mrs. S. van R. Thayer, honorary vice-presidents; Miss Alice M. Morgan, secretary; Mrs. J. H. Means,

assistant secretary; Miss Lucy C. Sturgis, educational secretary; Mrs. H. S. Macomber, treasurer.

Free Church Association

In the annual meeting of the Massachusetts branch of the Free Church Association, last week, the following were elected officers: the Rev. Reginald Heber Howe, D. D., president; Charles G. Saunders Esq., vice-president; the Rev. Dr. Winslow, secretary; Clarence H. Poor, Esq., treasurer; and Henry M. Upham, Esq., director, in place of C. W. Dexter, deceased.

Miscellany

A very beautiful set of vestments for the priest at requiem celebrations of the Liturgy has just been given to the Church of the Advent, and was used for the first time on All Souls' Day. They are made of heavy black brocade, richly embroidered in gold and colors. The design is gothic and includes phrases from the *Dies irae*, implements of the Passion, the pelican feeding her young (a type of the Blessed Sacrament), and other symbols. The Sisters of St. Margaret made the vestments, which are so elaborate that a year's work was needed. The vestments were ordered by Miss Mary Austin Hemenway, who died last spring.—St. Chrysostom's Church, Wollaston, has lately started a "get-together club" as the result of the efforts of a committee appointed in April. Monthly meetings will be held, of an entertaining nature. One hundred and twenty-five were present at the opening night.—Miss Hersey's Bible class for women had its first session on October 31st, in the Parish rooms of Trinity Church, Boston. So large was the attendance that the rooms were filled. This Bible class is one of the institutions of Trinity Church, and a source of inspiration to a multitude. Many parishes might well imitate the "Parents' Association of the Church School," in Trinity Parish, which has regular meetings for devotion and instruction, and aims to bring parents into sympathetic touch with the Sunday school.—In addition to the clergy on the staff, the following priests are to preach in the Cathedral between now and New Year's: the Rev. Messrs. Warren D. Bigelow, Arthur Ketchum, Chauncey H. Blodgett, H. Boyd Edwards, Frederic C. Lauderburn, Neilson P. Carey.

J. H. CABOT.

THE CHAPEL OF THE TRANSFIGURATION

"Lord, it is good for us to be here."

It lies among the hills of joy,
And all the summer long
Its open doors call loving hearts
To prayer and praise and song.

This chapel, once a lowly barn
And now a House of God,
Like as of old the manger-bed,
Has held our living Lord.

But when the touch of autumn rests
On wood and flower and field,
We leave our lonely House of God
With doors and windows sealed.

We go to toil for daily bread,
To serve and give our best;
Yet on strong wings our hearts return
To our dear mountain nest.

The drifts are high about its walls,
The belfry note is still,
A silence and a brooding peace
The empty spaces fill.

Yet through the dim and frosty pane
The winter sunlight steals,
Touches, in love, the holy place,
Altar and cross reveals.

Almost we see the Angels crowd
Around that altar fair,
And swing their censers glorious,
Fragrant with many a prayer.

Almost we hear the echoes faint
Of creed and prayer and psalm,
Answering angelic Messengers
Guarding our house from harm.

Dear Shrine! when once again we leave
The weary city's din,
May Angels meet us at your door
And Christ await within.

CANAAN.

IT IS THE DUTY of children to be obedient to their parents. Of all the creatures we are acquainted with, mankind are the longest, before they become capable of shifting for themselves; and it seems to be the design of providence in keeping them so many years in a state of dependence upon their parents, to train them up to obedience.—*Price.*

MEMORIALS BLESSED AT ST. DAVID'S CHURCH, MANAYUNK

Bishop Rhinelander Conducts Impressive Services

CONCERNING THE STONEMEN FELLOWSHIP

The Living Church News Bureau
Philadelphia, November 15, 1915

ON Sunday, October 31st, Bishop Rhinelander visited St. David's Church, Manayunk, and blessed the memorial recently erected there to the venerated memory of Orlando Crease, Esq., for fifty-six years rector's warden of the parish and for sixty years superintendent of the Sunday school, who entered into life eternal July 30, 1913. The Bishop was the celebrant at the Holy Communion, assisted by the Rev. Paul F. Sweet, Canon Precentor of the Cathedral of the Incarnation, Garden City, Long Island, and the rector, the Rev. Edward Stuart Hare. The memorial consists of an altar and reredos, an oak panelled wainscot eight feet in height into which are built a credence, a sedilia and a communion rail, clergy chairs and kneelers, and a new floor. The altar and reredos is the gift of Mrs. Crease, while the communion rail is the gift of Mr. Orlando Crease, Jr., who has taken his father's place as a

CHANCEL AND ALTAR OF ST. DAVID'S CHURCH, MANAYUNK, PA.

vestryman and as superintendent of the Sunday school. The other furniture and the floor is a thank-offering from Mr. Crease's friends in and out of the parish.

All the furniture is of quartered oak fumed with ammonia vapor and finished with lime. It is put together in the substantial manner characteristic of the best period of Church building in the Middle Ages.

The altar, which is almost eleven feet in length, resembles somewhat the early table altars except that the sides and front are solid. The latter is divided into three panels by four twisted columns, each bearing a small carved device—Alpha and Omega at the ends, the dore of St. David and the initial D on the inside columns. The mensa is marked in the customary way.

The reredos, an exceedingly delicate and artistic piece of designing, is richly ornamented with canopied niches holding figures in oak of our Lord and the four Evangelists. The central figure is that of our Lord crowned and vested, with hands outstretched in benediction—the cross forming an effective background. All the figures are remarkably well executed, their tall, slender proportions harmonizing well with the other parts of the reredos. The credence is elaborately decorated with flowing tracery and twisted columns in keeping with the reredos—an exquisitely carved angel supporting the shelf. The sedilia, built in the form of a triple canopied seat, the communion rail, and the clergy chairs and kneelers while distinctive in design yet form with the other furniture a complete and sympathetic whole, unsurpassed in the diocese for beauty of conception and sincerity of craftsmanship.

The altar and reredos are from the design of a young English architect, Wilberforce Horsfield, Esq., a pupil of the late George Bodley, Esq. When Mr. Horsfield responded to his country's call and enlisted in his Britannic Majesty's Naval

Reserves he entrusted the carrying out of this design and the completion of the memorial to Mr. Donald Robb of Craw and Ferguson, who has most happily and sympathetically fulfilled his friend's commission. All the woodwork and carving was executed by Irving and Casson.

Stonemen Fellowship

The Stonemen Fellowship, to which we have referred in former letters, has not only aroused great enthusiasm but considerable opposition. It has had already a phenomenal growth, numbering 104,000 men, who have taken the first degree. To this there has been no objection made. The second degree can not be taken before the candidate is baptized. To this there has been some little objection, but the third degree is now being strongly opposed by many of the ministers of the denominations. In it there is a requirement that the apostolic rite of laying on of hands be administered by the Bishop of Pennsylvania. The Presbyterian body has appointed some of its members to see the Bishop to inquire what this means. Also the ministerial association of West Philadelphia held a conference with the Rev. H. C. Stone, at the Y. M. C. A. rooms, last week, to learn from him what he had in mind by the rite for the third degree. The result of this meeting was that a committee of the ministers called upon the Bishop and asked for further information. A Presbyterian organ has come out with the statement that it sees in the movement the "possibility of an Episcopal propaganda." Some of the Presbyterian churches have gone so far as to discourage their men from becoming members. Meanwhile, the Fellowship is growing at a rapid rate each week. It has been opposed by the Romanists as anti-Roman, and by others as being political. Both these charges have been denied. In fact, there is neither of these purposes in view. It is distinctly religious, and has for its purpose making the men better homemakers, Churchmen and patriots.

CHURCH OF OUR SAVIOUR, ELMHURST, ILLINOIS

Sunday School Institute

The session of the West Philadelphia Sunday school institute last Thursday evening was the most successful in its three years' history. Almost every parish in that section of the city was well represented by both its teachers and officers. There was a supper at 6:30. An effort was made to bring the schools closer together and get the teachers better acquainted. At the business meeting the reports read were encouraging. The Rev. Clarence W. Bispham was elected president for the coming year, the Rev. Joseph Manual, vice-president, and the Rev. Charles A. Rantz, secretary-treasurer. In the evening the Rev. Charles S. Lewis spoke on "The Parent's Influence on the Child's Interest in the Sunday School," and the Rev. Harvey P. Walter on "The Lessons Compiled by the General Board." Both speakers were listened to with much interest, and the discussion which took place was profitable.

St. James', Perkiomen

A service of great historical interest was held in St. James' Church, Perkiomen, at Evensburg, last Sunday morning, when the parish held a special meeting "in remembrance and appreciation of Queen Anne's bounty, and her majesty's patronage." At that service, the Rev. Henri M. G. Huff severed his connection with the parish as minister-in-charge. St. James' was a beneficiary, in colonial times, of "The Venerable Society for the Propagation of the Gospel in Foreign Parts." At the service the Prayer Book which is said to have been the personal Prayer Book of King William and Queen Mary, and later used by Queen Anne, was used. This book is the property of ex-Governor Pennypacker, a vestryman of the parish. A log church was built in 1721, and the present building was erected in 1843.

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THE "WETS' PARADE" IN CHICAGO

Attitude of the Churches Criticised

ACTIVITIES OF THE BROTHERHOOD OF ST. ANDREW

The Living Church News Bureau
Chicago, November 15, 1915

IT is estimated that 40,000 people were in the "Wets' Parade" last Sunday. Nothing could have done the liquor cause more harm. It told the 750,000 spectators that those who marched and rode were lawbreakers who, in the words of the Epistle for the day, "gloried in their shame," and were so ignorant, so indifferent to public opinion, and so insolent, as to do this in the name of "personal liberty and home rule."

A correspondent thinks that we are giving too much space in this letter to the wet and dry issue in Chicago, and not giving sufficient thought to such an evil as covetousness. But it is covetousness that the decent people in Chicago are fighting in this contest between the wets and the drys. As has been well said, "The liquor interests have always conducted their business wholly from a selfish standpoint. They have but one master, greed, and they obey him without any regard for the interests of the community or for the interests of the nation." The fight that the Churches are carrying on in Chicago against the United Societies, the champions of the liquor people, is against this greed and for the observance of law. Over 7,000 saloons, most of them controlled by the manufacturers of intoxicants, have been flagrantly breaking the Sunday closing law, and doing untold harm to an unoccupied people.

Recently an old mother was pleading with a judge in one of our city courts for her son who had been arrested on Sunday for drunkenness, and said: "He is a good boy, your honor. All week he works hard and he brings me his wages, but on Sunday he has nothing to do. It is then that the saloon gets him." Ultimately the Church will have to provide a good substitute for the saloon. For the present she is concerned in fighting the bad sellers of bad liquor. To the Protestant bodies belongs the largest share of credit for the continuous plucky fight for Sunday closing in Chicago. Many of the Roman Catholic clergy have been frank in their condemnation of the law-breaking saloon. One of their leading priests, Father MacNamee, said to a large congregation at St. Patrick's Church at Vespers while the parade was going on, "The Roman Catholic Church stands for the observance of law, and the Council of Baltimore has emphatically declared itself for the closing of saloons on Sunday." The Episcopal Church, as is so often true of her in following the "happy mean," has let the others do the hard work in this fight, and now that we see that the forces for law and order are reasonably sure of success, we are giving them our dignified approval.

New Parish House at Elmhurst

The mission of the Church of Our Saviour, Elmhurst, Illinois, was organized early in 1914, and soon after organization a lot 100x200 feet was purchased on the southwest corner of Kenilworth avenue and Church street. On September 1, 1914, ground was

broken at the rear of the lot for a parish house. The building was finished and occupied early this year; and was formally opened by Bishop Anderson on Sunday, April 25th. The building and lot are valued at $16,000, and the total indebtedness is $4,000. The Rev. John Arthur, D.D., is the priest in charge. The building, which is a combined church and parish house, has class rooms and kitchen in the basement, and sanctuary, sacristy, assembly room, and stage on the first floor. The sanctuary and the stage are so arranged that a curtain may be drawn shutting off the sanctuary, and allowing the use of the rest of the room for social gatherings. The architecture is of the Tudor period. The exterior is of Bedford stone; the interior has a wood ceiling, heavy timber exposed trusses, and rough finish plaster walls. The architect is Mr. E. Norman Brydges. The Church of Our Saviour has an earnest and loyal band of workers, who are planning for a mission during the first week in Advent to be conducted by the priest in charge.

Brotherhood of St. Andrew

The council members of the Brotherhood of St. Andrew met on Tuesday evening, November 9th, to arrange for the local assembly meeting on St. Andrew's Day, when the thirty-second anniversary of the founding of the order will be observed. This meeting will be at St. James' Church, the home of the Brotherhood, and will begin with a corporate Communion at 7 A. M., in the Houghteling Memorial chapel. There will be a conference at six in the evening on "The Boy Problem," led by Mr. Courtenay Barber. Supper will be at 7 o'clock, and service at 8 o'clock, in which the Church Club of the diocese will join. The special speaker for the Brotherhood will be the Rev. J. S. Stone, D.D. Mr. Franklin H. Spencer, the field secretary of the Brotherhood in Chicago, has been most active in speaking at the provincial synods and diocesan conventions recently held. Mr. Spencer spoke in October at Omaha at the Synod of the Province of the Northwest, and is to speak next week at the conventions of the dioceses of West Missouri and Quincy. During the year Mr. Spencer has attended in all eight diocesan conventions in the interests of the Brotherhood. A new senior chapter of the Brotherhood has been chartered at St. Ann's, Chicago (Rev. F. E. Bernard, priest in charge).

Social Service Commission

The diocesan social service commission met on Tuesday, November 2nd, and adopted the following resolution:

"*Resolved*, That the commission go on record as favoring submission to the people of Chicago next April of the proposition of making Chicago anti-saloon territory."

The commission also recommended to the Chicago parishes the observance of Temperance Sunday, November 21st, and instructed a committee consisting of Rev. E. J. Randall, Mr. C. D. Blachly (field secretary), to send to the clergy literature which may be of use in the preparation of sermons and addresses for the day, and also a copy of their resolution.

Advent Sunday School Offering

A letter from the diocesan board of religious education, signed by the Rev. Charles H. Young, chairman, and the Rev. Frank E. Wilson, secretary, asks that the Advent Sunday school offering, which has the past few years been made for diocesan missions, be given this year to Bishop Anderson, "to be disbursed by him in assisting towards the aid of postulants." The plan has met with the approval of the Bishop and of the diocesan board of missions. In the education of men for the ministry, the letter says, there is practically no provision for postulants, though the demands for aid are frequent. Here is a very concrete object for an Advent offering. The gifts of the Sunday school will not be lost by merging them into a larger general fund for a special purpose and this offering for the help of postulants will be an excellent opportunity to present the call to the ministry very clearly and pointedly during a season when the Ember Days occur. The Bishop has promised help to five postulants this year.

A Parochial Secretary of Religious Education

After six years of hard work the Sunday school of St. Chrysostom's Church (Rev. N. O. Hutton, rector), has grown to over two hundred scholars. So concerned is the rector for this work that on the advice of the General Board of Religious Education Miss Miriam Shryock has been engaged as secretary of religious education within the parish. She began her work on October 1st. The rector hopes to bring the Sunday school membership up to 300.

A Community Chorus

The community chorus which has been organized at Christ Church, Joliet, is, the choirmaster, Mr. J. Percival Davis, says, an effort to encourage oratorio music, which should result in a demand from choir and congregation for the best kind of Church music, and be an inspiration to the community. The chorus is for the benefit of singers in Joliet, Lockport, Manhattan, Morris, and Plainfield.

Miscellany

The rector of Christ Church, (Rev. C. H. Young) and his family had a narrow escape from fire very early in the morning of Monday, November 8th. The fire began in the basement of the rectory and, fortunately, went no further. The loss was not very great.—Wednesday, November 3rd, was the twenty-seventh anniversary of the election of Dr. Fleetwood as rector of Waterman Hall, Sycamore. Dr. Fleetwood's success at Waterman Hall is well known. During his long service there he has never missed a day on account of illness.—The Rev. D. C. Beatty, assistant at St. James' Church, has had an operation for appendicitis at St. Luke's Hospital, and is now recovering after his painful illness.—The numbers in the Sunday school of St. James' have doubled during the past year. The Young Woman's Club which was organized last January has a membership of fifty , and meets every Wednesday evening. The rector's Emergency Guild was organized on November 10th for parish and hospital work. The Kinzie Club for men which was organized last winter for good fellowship is holding monthly meetings, at which addresses are given by prominent men.

H. B. Gwyn.

BISHOP WELLER'S ANNIVERSARY

ONE of the happiest days in the diocese of Fond du Lac was November the ninth, when the diocese kept, with its Bishop, the Rt. Rev. Dr. Reginald Heber Weller, the fifteenth anniversary of his consecration to the episcopate.

The celebration opened with a great service in the Cathedral at half past ten, consisting of solemn procession, solemn high celebration of the Lord's Supper, and solemn *Te Deum*. The roomy choir was thronged with choristers and clergy, and the large nave was filled with a congregation very large, considering the fact that it was a week-day, at a busy time of year. The Bishop was, of course, the celebrant. The Archdeacon of Fond du Lac, the Ven. B. T. Rogers, D. D., was deacon, and the Rev. A. P. Curtiss, of Nashotah House, was sub-deacon. The master of ceremonies was the Rev. A. A. Burton of North Fond du Lac, assisted by the Rev. Arthur Johnstone of Shawano. The music, which was splendidly rendered by the Cathedral choir, assisted by an orchestra, under the direction of the Rev. Carlton Story, assistant priest of the Cathedral, consisted of Stainer's *Mass in F*, Dykes' *Te Deum in F*, and Sir John Goss' anthem, *"O Taste and See."*

The sermon was preached by the Rt. Rev. Dr. Webb, Bishop of Milwaukee, who took for his text St. John 20:21, "As My Father hath sent Me, even so send I you."

He pointed out that our Lord's function was three-fold. He is Prophet, Priest, and King. Bishops therefore are supposed, since they are sent out just as our Lord is sent out, to be also prophets, priests, and disciplinarians, in the name of the Lord. The Bishop proceeded to say:

"There has been during the last generation or two in the Anglican communion a great revival of teaching and a great revival of proper worship. There remains the third, and the hardest, revival yet before us, the revival of discipline.

"Fifteen years ago, when your Bishop was consecrated, there was held in this Cathedral church one of the greatest services ever held in the Anglican communion since the Reformation. I was here present, as chaplain of one of the Bishops. We all know what an interest that service created, and how the press on both sides of the Atlantic was filled with letters and articles about it. And think, too, of the beauty of this service here this morning, or of the service held in my own Cathedral church last Sunday, in the octave of our patronal Feast, when we had a solemn high celebration with all the venerable ceremonial of the Church, lights, incense, vestments. And then think back to the days of DeKoven, that saintly priest, excluded from the episcopate because he was deemed a "dangerous ritualist." Things which startled people a few years ago are the commonplaces of the ordinary service in most of our churches today. Dr. DeKoven was voted unfit for the episcopate because he gave the boys at Racine copies of the *Treasury of Devotion*, and taught a doctrine of the Eucharist which is taught in almost every parish today. Your own beloved Bishop has both fearlessly proclaimed the faith of the fathers and championed the offering of worthy and beautiful worship to God these many years. Yet, within a few weeks, he was chosen to preach at the consecration of a Bishop in Baltimore, that very city where DeKoven was adjudged by General Convention to be an unsound man.

"But the question of discipline is still to be fought out. According to the theory of the Anglican Church—and I believe according to the theory of the whole Church until the Roman idea of jurisdiction arose and gained ground after the time of Gregory the Great—all jurisdiction flows from Our Lord through the episcopate. The Bishops gathered from all parts of the world, in Ecumenical Council, to witness to and define the Faith and to put forth the Catholic Creeds. They ordained men and sent them out, giving them mission. They are the chief pastors and rulers of the Church.

"Now a crisis has arisen in the Church. The General Board of Missions, created by the Church and representing it, has decided to send representatives to a Congress of Protestant bodies, in spite of the fact that the General Convention, and particularly the Bishops, refused to give it the necessary authority to do so.

"Your Bishop has done his best to prevent the Board from taking that action, which he felt, together with many of his fellow Bishops,

to be wrong, and which he knew was certain to arouse bitter feeling. It is sad, pathetic, even tragic, that when all schools of thought in the Church were working together, doing all they could for the mission work of the Church and to help the work of the Board, when the emergency fund had been raised and we all looked forward to a forward movement, that then the Board, by its action, should have put many of us in a most difficult position.

"Is it to the Board of Missions, or is it to the will of the Church, expressed by its governing body, that we owe obedience and loyalty? Are we to array ourselves on the side of Pan-Protestantism against the great historic Churches, with a small group against the vast majority of Christian people? Say what we please, that is what is involved.

"Your Bishop has stood, firm and strong, for what most of us in the dioceses of this state believe to be of vital importance, and we are more than thankful for it; and I, for my part, will do what I can to uphold his hands. He has not only proclaimed the truth as this Church hath received the same, and fought valiantly for that faith; but he has won for himself the personal affection of his clergy and people as very few Bishops do, and also the personal, loving devotion and admiration of souls all over the country.

"May our dear Lord spare him for many years to come, to preach His Gospel, to defend His Faith, and to shepherd the sheep committed to his care!"

The Bishop and Mrs. Weller kept open house from three to five, and were visited by hundreds of people of the diocese and of the city.

In the evening a dinner was tendered the Bishop at a local hotel, at which 175 sat down. Afterward speeches of congratulation were made by Mr. M. B. Rosenberry of Wausau, the Rev. Lucius D. Hopkins of Big Suamico, Mr. G. K. Gibson of Grand Rapids, Archdeacon B. T. Rogers, D. D., and Mr. T. H. Hanna of Stevens Point. Archdeacon E. C. Gear of Stevens Point presided. At the close of the speaking a purse containing $1,075 was presented to the Bishop as a token of the love of many people.

SHADOWS

By Josephine S. Brooks

I HAVE watched the shadows on the lawn all summer. At first they were short, and only a portion of the lawn was in cool, dark green shade; now to-day they are lengthening in the rays of a departing afternoon sun. They reach nearly to the opposite fence, quite distant, leaving only a large patch of sunshine; yet even now the shadowed part is most beautiful in its cool, dark green of late August.

The heated flowers now in shade are again raising their heads with renewed vigor.

These shadows make one think of the advanced afternoon in life, whose shadows come very slowly, very welcome in the heated day of struggle, temptation, toil, and sorrow; for one can rest so gently when the shadows are calm—like the shadows on the lawn.

Sometimes these tree-shadows dance and wane in a strong, bustling breeze, like the rough tossings in life.

Shadows mean shade, and give strength, coolness, and renewed vigor from the heat of the day. One seldom sits in the shade until pressing duties are done. The young scarcely think—and perhaps it is well—to stop for the shade in their life of joy and pleasure.

It remains for the older ones to enjoy the calm restfulness of the shadows. When their work is done, comes the peace of the shadows.

The sun always seems brighter after the shadows or shade; our blessings appear fuller after the shadow of pain, toil and sadness.

The shadows now have entirely covered the lawn; the sun is lower, and getting ready for its night of panorama of glowing colors as its good-bye to the day. It has done its duty well, this glorious day of blue, sunny skies, and now rest-time is drawing near. Oh, may it be the rest-time of peace and hope to all. There must be a few clouds to make a more glorious sunset—a few are gathering now.

In the valley of the shadow of death—one may think of it, not as a deep blackness, pain and terror, but as the cool, green valley of rest for a time, where, in the shadow of a great mountain, the weary on a hot day of struggle may be refreshed for the long journey farther on; surely refreshed in passing along to the life higher up and brighter, where "neither the heat nor the sun shall smite them."

MEMORIALS BLESSED AT ST. DAVID'S CHURCH, MANAYUNK

(*Continued from page* 88)

An important conference of Churchmen was held in the Church House on Wednesday afternoon at three o'clock, to consider the pressing missionary opportunities at home and abroad, and how they best can be met. Bishop Lloyd and Bishop Kinsolving made eloquent appeals for the work of the field.

Missionary Conference

The trial of the Rev. George Chalmers Richmond came to a conclusion on Friday of last week, and Mr. Budd, the chancellor of the diocese, will charge the triers on Friday of this week. The trial has dragged on for six weeks.

End of Richmond Trial

Mr. Lewis A. Wadlow has become organist of St. Mark's Church. For some years he has been in charge of the music of old St. Peter's, where he was very successful. He is recognized as one of the best boy choir trainers in this country. He promises to give a very high grade of musical service in this parish, which has been noted for its musical services. The late organist, F. Avery Jones, resigned last summer to join the British army.

St. Mark's Church

Edward James McHenry.

MILITARY SERVICE IN NEW YORK

(*Continued from page* 85)

country and we shall always need the willingness of "trained soldiers" to do likewise.

After hymn 197 had been sung Bishop Burch preached a convincing sermon from the text, "The Kingdom of God is within you" (St. Luke 17: 21).

The Bishop said that when men consider the why, the how, and the whither of human life, the Kingdom of God seems so far away. Men have allowed anarchy and selfishness to enter their hearts; lawlessness and greed fill the heart; there is no room for God. There has been a superficial optimism, and the dream of a world-wide peace. Men have thought that science, commerce, education, and the like would bind the world together, but these things, it has been found, cannot drive away lawlessness and anarchy. This can only be done by the Spirit of God reigning in the heart. There will be no lasting and world-wide peace until the idea of brotherhood, fellowship, is realized by individual men and nations to be founded on the great truth that God has made of one blood all nations of men for to dwell on the face of the whole earth.

Patriotic hymns, prayers, and the benediction pronounced by the Bishop closed the service. The colors were then taken from the altar, the national anthem was played by the regimental band, and the choir and military men went in procession from the church.

Some damage was done last week at the General Theological Seminary by an explosion in Hoffman Hall, which created some disturbance for the time being, but did not result very seriously. The explosion, which is being investigated by the Bureau of Combustibles, is supposed to have been caused by dynamite, left in the coal after it had been mined.

Explosion at General Seminary

BENEDICTUS QUI VENIT

The Lord, the living Jesus,
True God and Man, behold,
Here stands and hears and sees us.
The gates of heaven unfold,
And in the midst of earth life,
Kneeling before His shrine,
We feel the new rebirth life
And see the things Divine.

O Lord of life and gladness
In that high world and this,
Through work, rest, joy, and sadness
We cry to thee for bliss.
Come from Thy chosen altar,
Go forth with each and all,
That none may ever falter
Or fear a hopeless fall.

Abide with us and in us,
God, Saviour, Master, Friend,
And fill our lives with glory
On earth and to the end.
Give now, and give forever,
After this life's surcease,
The light that faileth never,
And Thine Eternal Peace.

L. B. R.

With closing life, true liberty draws nigh.—*Niccolini.*

Bishop of Albany on the Panama Congress

From his Address to the Diocesan Convention, Delivered on Wednesday, November 17th

AT a meeting of the Board of Missions held in New York City on October 26th and 27th, the Rev. Dr. Manning, rector of Trinity Church, offered a resolution to rescind the action of the Board at its meeting in May, by which it was decided that delegates should be sent to the Panama Congress. I was one of those who seconded the resolution and I cast my vote for it.

You are entitled to know the reasons which led me to take this position, and I set them before you with a grave sense of the responsibility incurred in making a public statement on a matter which has caused such serious concern in the Church.

First, let me state why I do not believe that the precedent established in the Edinburgh Conference justified our participation in the proposed Panama Congress. The Church of England sent representatives to Edinburgh on the condition that the conference should exclude all consideration of missionary work in countries where the Christian religion was officially recognized and established. The reason for such exclusion was that the Church of England was not willing to coöperate with Protestant bodies in treating Roman Catholic countries as mission fields. The Panama Congress is planned for the very purpose which was excluded from consideration at the Edinburgh Conference through the influence of the Church of England. It is not safe to speak confidently of the motives which lead to actions, and it is no more than fair to accept the word of those friends of the Panama Congress who disclaim any hostility toward the Latin form of Christianity in Central and South America. But the purpose for which the Congress is called is fairly capable of being construed as hostile to the Roman Church, and it has been officially recognized as such in Panama.

We have excused our establishment of missions in Mexico, Brazil, Cuba, Porto Rico, and the Philippine Islands on the ground that we entered those countries to provide for the spiritual needs of our own people resident there, and to Christianize those to whom the Gospel had not been preached. This cannot, in my opinion, justify our taking part in a Congress the assembling of which is regarded as an affront by the authorities of the State Church in Panama.

There is another aspect of the matter which appeared to me to justify my action as a member of the Board of Missions. I hold that, in appointing delegates to the Panama Congress, the Board of Missions exceeded the powers conferred upon it by its Constitution as embodied in Canon 55 of the General Convention, and that it did so in opposition to the will of the Church as expressed in the Convention of 1913. It is, I believe, a well recognized principle of law that a Constitution confers upon a body only such powers as are named specifically. The "Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" provides (Article II, Section I) that "There shall be a Board of Missions for the purpose of discharging the corporate duties of the Society." It would seem to be clear that the "corporate duties" of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America consist in managing and directing the domestic and foreign missionary work of this Church. Article IV, Section 1, says that "The Board of Missions shall, from time to time, arrange through its officers for holding missionary conferences for the systematic study of missions and for arousing among the people greater missionary zeal. These conferences shall be held in various parts of the country, under such regulations as the Board may deem proper. The missionary conferences may pass advisory resolutions, and may memorialize or petition either the General Convention or the Board of Missions at any time."

I give this Article *in extenso*, so that you may judge whether it confers upon the Board authority to send delegates to a conference which is not called or controlled by the authorities of this Church. At the Convention of 1913 a resolution was introduced in the House of Deputies expressing the opinion that the Board "has full authority to take such steps as it may deem wise to coöperate with other Christian Boards of Missions in this country and elsewhere, in united efforts to arouse, organize, and direct the missionary spirit and activity of Christian people." The House of Deputies adopted this resolution but the House of Bishops refused to concur. Failing to secure such an interpretation of its authority from the General Convention, the Board of Missions was left within the limits of authority specifically conferred upon it in its constitution. Opinions have been sought from lawyers of high standing as to the power of the Board to take action in the matter of representation at Panama, and the opinions have varied from a confident affirmative to an equally confident negative. I submit that until judgment shall have been rendered on this point by a court of the state of New York, in which the Board is incorporated, an action taken in accordance with the opinion of lawyers, however eminent, cannot be regarded as having the support of law. It may be that the refusal of the General Convention to give an opinion favorable to the wishes of those who desire coöperation with other Christian boards of missions does not affect the powers previously possessed by the Board, but the burden of proof rests upon those who claim for the Board an authority which is not conferred upon it in precise terms by its constitution.

It would be an evasion of the real issue to confine your attention to the two reasons which I have given for my course in favoring the resolution offered by the rector of Trinity Church, New York. If there were no questions involved but that of the character of the proposed Congress in Panama as compared with the Edinburgh Conference, or that of construing the constitution of our Missionary Society, there would have been no great earnestness in the debate at the Missions House, and the matter would have had little more than an academic interest for you. It was more than this. It was symptomatic of a difference of mind in the Church in matters which are of fundamental importance. This difference has to do with the character of our Church and its proper part in the movement toward Christian unity. As to its character the Church is, in an historical sense, both Catholic and Protestant. It is Catholic because it holds the Catholic Faith as set forth in the Nicene Creed; because it retains the apostolic ministry commissioned by our Lord Jesus Christ; and because in it "the sacraments are duly ministered according to Christ's ordinance, in all of those things that of necessity are requisite to the same." It is Protestant in the historical sense that it protests against the claim of the Bishop of Rome to universal jurisdiction and against novelties in doctrine which have been incorporated into the accepted faith of the Roman Church.

It is not strange that there should be within our communion a difference of opinion as to whether the accent should be laid upon that which we affirm as Catholic or upon that which we deny as Protestants, but the difference takes on a vital character when it emerges from the region of friendly discussion and seeks to determine our policy in efforts toward unity. Here on the one side stand those whose hope of Christian unity reaches out toward the idea of a Church at one within itself and embracing the people of all nations—a Church with one faith, one ministry, and one sacramental system. They who believe that the Spirit of God can, in time, bring this to pass, in spite of seemingly insuperable obstacles, are convinced that the maintenance of a divinely authorized and regularly transmitted ministry is necessary to such a consummation. They find that such an historic and apostolic ministry is regarded as essential by the overwhelming majority of Christians in the world, and they dare to dream that, in God's good time, this Church of ours may play an important part in the fulfilment of His designs, because it possesses all the essentials of a truly Catholic Church. On the other side stand those who feel that we are united by strong bands to those devout Christians of various Protestant bodies toward whom they are drawn, by a community of faith in one divine Lord, by common zeal for the extension of His Kingdom, by personal friendships and mutual tastes. On the face of it there would seem to be no reason for unfriendliness toward these Christian neighbors, but that, on the contrary, we ought to stand in a cordial relation to them in order that we may learn from them lessons of zeal for our Master's work, and that we may also lead them to appreciate our apostolic inheritance. I do not doubt that such a relation is possible and no one may question its desirability. But if we are to do this we must eliminate all possibility of misunderstanding as to our position. We must not adopt an attitude toward the Protestant world which will make us seem to be in opposition to that which is truly Catholic, nor must we fail to make it clear that in claiming our place in the Catholic world we have not abandoned our protest against all departures from primitive faith and practice. In Latin America, as well as in Italy and France, we must continue our present policy of Christian courtesy toward the Church of the Latin Rite, in order that we may have a rightful claim to its respect and friendship. Our increasingly friendly relations to the Churches of the Greek Rite make it highly important that we should be recognized by them as loyal to the strictest standards of Orthodoxy, and as possessing all the essentials of historic order. Finally, we must hold firmly to our inheritance of evangelical truth and zeal for the cause of our Lord and Saviour, so that all who love Jesus Christ in sincerity may know that we are in sympathy with their spiritual ideals.

In urging that our Catholic position be declared with uncompromising distinctness to our fellow Christians of the Protestant communions, I am convinced that, far from being an occasion of ill-will, this course offers the only possible basis of conference between parties which are not in full agreement. It is possible to recognize honest differences, and to accord the fullest measure of respect to those who, with a pure conscience toward God, are unable to see things as we see them. When such differences are recognized, and when opposing views are held honestly and courteously, it is

possible not only to confer but to coöperate in many matters which involve no compromise of principles on either side. So long as our neighbor knows our landmarks and we know his, we can meet and discuss neighborhood matters in a neighborly way. But if either suspects the other of desiring to remove his landmarks, the foundation of mutual confidence is destroyed.

The chief trouble to-day is not due to any unwillingness on the part of our neighbors to recognize and respect our position when it is set before them fairly and with courtesy; it is due, rather, to differences among ourselves as to what our position is and how its claims should affect our relation to others.

Let me speak frankly on this subject, because it is my main contention that frankness opens the way to a fair discussion and a wise conclusion.

I have said that the Panama incident is symptomatic. I mean by this that there is an element in the Church which seems ready to go farther in the way of concessions than the whole body is prepared to follow. The Church of England entered into the Edinburgh conference after guarding carefully against any possible compromise of its traditional position, but it was not long before the peace of the Church was threatened by discussion which followed the action of Missionary Bishops at Kikuyu. The action of the few was regarded as an attempt to commit the whole Church to a policy which it was not prepared to adopt.

The extreme care with which our General Convention has treated attempts to commit the Church to policies represented by the Federation of Churches indicates that, as a whole, we are not willing to follow the generous enthusiasm of those who seek unity along those lines. In the discussion of matters connected with the Panama Congress there has been the same reluctance to take a step which might lead to a compromise of our position, and even those who favored the sending of delegates showed their appreciation of the danger by imposing such restrictions upon their representatives as will make it impossible for them to commit the Church to any definite action.

In my opinion there are very few who wish to commit this Church to a policy of Pan-Protestantism, and I do not believe that there are any who favor Pan-Romanism. Hyphenated Churchmen are few in number and they do not represent the convictions and feelings of that large body whose desire is to do their work in the Church and to uphold its witness to Truth with charity toward all and with malice toward none.

In concluding this statement of my position, I wish to express my profound gratitude to Almighty God for the spirit of unity which prevails in the diocese of Albany. I do not claim that there is in the diocese absolute unanimity of opinion on all matters of theory and practice, but I do believe that beneath a superficial variety there is a substantial harmony of faith and purpose which enables us to be considerate of one another when we differ, and to coöperate heartily with one another in the dominating purpose of our diocesan heart, which is to prove our devotion to our divine Head by self-sacrificing labor for the extension of His Kingdom.

MAKING THE CHILDREN HAPPY ON THANKSGIVING DAY

By J. A. Stewart

A SICK man in a big city hospital called a physician to his bedside.

"I wish to make the children happy on Thanksgiving Day. How can I do so? I desire no publicity and wish my name to remain secret," he said.

The doctor suggested a big dinner for the child convalescents, and the proposition was promptly accepted.

The dinner was not hedged about with any proviso, nor was it limited in quantity. It was served to deserving children, the only qualification being that the little diner should be a convalescent, a cripple, a deaf mute or blind, and unable otherwise to have such a dinner.

There were many willing hands to help in the kindly service; and it was a sight to make the spectator's heart throb, to watch the motley throng of afflicted children, bashful but hungry, waiting, with what patience they could, for the food to be served, or assaulting their heaped-up plates with voracious appetite. The sightless little ones (many of them not yet educated to the free use of the powers left them) formed the most touching pictures, foraging aimlessly through a pile of food, and eating gratefully of the various viands.

The idea of making the children happy and thankful on Thanksgiving Day is gaining great vogue. To the little Emilio's, Ferdinando's, Joe's, and Mary's whose names are on the roll of Italian Sunday schools, the day is often a feast day in every sense of the term.

"From twelve to two," one invitation reads; and every small recipient knows well the time when he is expected at the mission. But fear of possible tardiness leads many to appear on the scene long before the appointed hour. Evidences of preparation for the event are most apparent. Each child seems to move in an atmosphere redolent of soap. Those of the neighborhood, not members of the mission, look longingly on as their friends in brilliant holiday attire pass by.

Promptly at twelve o'clock the doors are opened; and, a few minutes after the hour, over 225 children are seated at the long table.

So overwhelming is the sight of the heavily-laden festal board that each eager little guest grows quiet as a mouse and sits in open-eyed wonder and amazement, gazing at the inviting turkey, cranberry sauce, fruit, and other good things.

The suppressed excitement finds vent when the songs which form part of the services are sung and fairly shake the rafters. Not long after the eating commences, everything edible disappears, the ice cream, brought from its cool hiding place, being greeted with a whoop by the delighted children.

A pretty idea for making children happy on Thanksgiving Day is that employed at a certain home for deaf children. Many of these afflicted little ones also have difficulty with their speech, some being unable to utter a sound when first brought to the institution. By careful training they are taught the lip language and enabled to speak a few words. At the Thanksgiving dinner they have to ask for the various things they want and are served accordingly. When they fail in their efforts, they are permitted to use the more familiar hand language. But the idea stirs up great interest and endeavor in lip expression, prizes being awarded for proficiency.

Children in the congested sections of the big cities are made happy on Thanksgiving Day by the various kindly philanthropic agencies. In one crowded district of Philadelphia, a great Thanksgiving feast is prepared each year by the Salvation Army workers. As early as 9 A.M. Thanksgiving morning, crowds of poor children, many of whom are accompanied by their mothers, gather in front of the building where the feast is to be enjoyed. All ages are represented, from tiny children clinging to the skirts of their mothers to women of eighty. By one o'clock the crowd is so great that several policemen are required to keep order. About one hundred are admitted at a time, and more than five hundred are served.

The dinner consists of turkey, mutton, potatoes, tomatoes, corn, baked beans, celery, coffee, and cake. Each child is presented on leaving with a bag of cakes and pretzels. Provisions and clothing are given to the older persons.

At one of these feasts a little girl of twelve was seen, carrying a baby and caring for three little brothers who clung to her side. She was kept so busy satisfying the wants of her family that she was permitted two sittings in order to have her own hunger appeased. A paralyzed boy was carried in by two boy friends, and much to his joy was provided with a feast. All the children had pockets and each carried away something good.

The turkey gravy puzzled most of the diners; but it was in great demand as soup.

"May we eat the bones with our hands?" was the query.

"If it makes you happier you may!" assented the servers of the Thanksgiving feast, whose great reward was in seeing the children made happy.

Making the children happy by permitting them to plan for the happiness of others is a well-developed feature of Thanksgiving. In Milwaukee, one year, 40,000 school children banded together to provide food for the needy. Every child brought a donation to a common fund and on Thanksgiving Day poor families to the number of about 3,000, who were recommended by the Associated Charities, ate their Thanksgiving dinner from the hands of the children.

Boys who will never play tag or hide and seek, or marbles, or baseball; girls who can never hold a doll in their arms, or play house, or dance; children, black and white, from 6 to 16, condemned for life to crutches or wheel chairs, or plaster casts, shrill their joy in Chicago each year on Thanksgiving morning as vociferously as the sturdiest urchins.

The occasion is the Thanksgiving celebration in a Chicago school for crippled children where there is a programme of Thanksgiving recitations, and songs of gratitude and praise, followed by a feast of turkey, ice cream, and other goodies.

Every child at the feast smiles, laughs, and jokes as if God had not laid on him or her great affliction. There are so many reasons for just being happy and feeling thankful that the children argue with each other to prove that each has far more cause for thanksgiving than any one else!

The Panama Conference

Sermon by the Rev. ELLIOT WHITE,
Rector of St. Mark's Church, Philadelphia

"For thus saith the Lord God, the Holy One of Israel; In returning and rest ye shall be saved; in quietness and confidence shall be your strength; and ye would not." Isaiah 30:15.

THANK God, the sermon is so very generally confined to the presentation and application of the precious truths of the Gospel, that it hardly occurs to us as having other functions. But we have only to turn to Holy Scripture, and read there the sermons recorded in Old and New Testaments, to find them dealing in many instances with purely local topics, with transient phases of Church life, and with controversies that descended even to personal attack. The need of this was greater in olden time, because there was little education and no public press. To-day the need is less, but it has not completely disappeared; and it has been borne in on me somewhat forcibly this past week, that you, the people of the parish, are looking, and rightly looking, to me your rector, to speak out in counsel, warning, and encouragement in the crisis which confronts our Church to-day.

Let me endeavor to narrate, and fairly, as I hope, the story of the Panama Conference discussion.

Some years ago there was held in Edinburgh a conference of representatives of the various denominations of Christendom for mutual information on missionary work. The conference was planned with the greatest care and wisdom. No body which professed and called itself Christian was excluded from representation. All were cordially invited and stood on equal footing. It was rigidly safeguarded that the conference should be purely deliberative, and not legislative in character. There could be no passing of resolutions which might even seemingly commit any body to definite positions. The value of such a gathering must I suppose be estimated differently by different persons. Some found it an inspiration, others a weariness. But all would agree that the plan worked well.

Encouraged by the success of this assemblage, certain persons in this country planned a similar one to meet in Panama and discuss the missionary problems of Latin America. At the outset the fatal mistake was made of treating our Southern Continent as heathen, or unevangelized. As Romanism is the nominal and practically the only religion in South America, there could be no mistaking the inference. Plainly the Romans were not wanted. Not that they had the slightest desire to come, but their practical exclusion insured the partial if not partisan character of the proposed conference.

Bear in mind the issue raised is not primarily of religious difference but of fairness, Christian courtesy, and good manners. Rome happened to be hit, but it would have been no different had the prevailing religion of those countries been Methodism or Presbyterianism.

Naturally the call aroused widespread resentment. And quite naturally—to anticipate in our story—the civil and religious authorities of Panama protested vigorously.

Now for our own part in the matter. The plans and purposes of this Conference were from the start well known among us, and the situation discussed. It was felt that under such circumstances the sending of representatives would not be wise. To take part in such a gathering might serve—would serve in the minds of the unthinking—to imperil the Church's position as an integral part of Catholic Christianity, as a Church built upon the foundation of apostles and prophets, and not dating its origin from the Sixteenth Century. A resolution was introduced in the General Convention of 1913 to the effect that our Board of Missions had "full authority to take such steps as it may deem wise to coöperate with other Christian boards of missions . . . to arouse, organize, and direct the missionary spirit and activity of Christian people." The resolution failed of adoption, through the non-concurrence of the House of Bishops. In the face of this disposition of the Church to view the matter adversely, the Board of Missions deliberately decided to send delegates. By what authority? In theory, as it is dinned into us on every occasion, the missionary society of the Church is made up of all baptized members, who accomplish their work and fulfil their duty through a committee called the Board of Missions. But this Board of Missions handles much money. Hence it has been incorporated under the laws of the State of New York. As representing our baptized members in their work among the heathen it is not its office to send delegates to Panama. That pertains to the General Convention. As a civil corporation in the State of New York, there is no reason why it should not do so, except, as it seems to us, a moral reason.

The Board of Missions voted to send delegates last May. On the 26th of October they reaffirmed their decision—by no means unanimously. The situation became so acute that five of the Board's members, the Bishop of our capital city, the rector of the largest and nearly the oldest church of our Communion, two Bishops of the Middle West, men known everywhere for their piety, zeal, and moderation, and a younger member of the Board called recently from the West to associate rectorship of a prominent New York parish, felt constrained to sever their connection with the Board. All honor to them for their courageous action! All honor to them for being willing to incur in silence the sneers and ridicule that have followed them in the press. There seemed no other way to rouse the Church to the realization of its peril, the peril of compromising the Church's Catholicity. They have attained their purpose, and it is worth the cost. People are sitting up and taking notice, high, low, and broad together. The Panama resolution cannot be treated as a joke.

Well then, let us face the fact that the Board, not the Church, is resolved to send delegates to Panama, to a Conference that has significantly changed its name to Congress. They go limited to the right to talk and be talked to. They cannot commit even the Board to anything. That limitation has been expressly imposed upon them. They go from a body sharply divided on the question whether it is proper to send them at all. They represent about five sixths of the Board of Missions, but probably less than half the Church. And they go to attend a Conference the calling of which has already done more harm than its deliberations can possibly benefit the peoples on whose religious state it proposes to sit in judgment.

And what of it?

Personally, I do not believe the going of these seven men will make much difference one way or the other. That is, in itself. They cannot do much good, they cannot do much harm. They go at their own expense. But the sending of them has made and must make a great difference. It has pitted the Board in opposition to the Bishops. It has raised grave questions whether it is wise to tolerate such assumption of supreme powers. It has stirred the embers of old time animosities which wiser heads in the Church have for thirty years been endeavoring to extinguish. It has awakened again those suspicions of partiality and partisanship which have hampered the Board in its work for several generations. The story of Panama is not one of which we as a Church may feel proud.

It sometimes happens that work begun for God, continues and ends for self, and measures advocated at first because they seem to be expedient, end by being pushed without regard to consequences in the blind determination to have one's own way. One cannot help feeling that such has been the case here. The usefulness of sending delegates to Panama, as well as their influence, was conditioned on having the Church behind them. When it became apparent that there was serious opposition, and that their going would occasion distress, misunderstanding, and bitterness, the wiser course, as well as the more tactful and charitable, would seem to have been to withdraw gracefully, even though the fears might seem groundless; nothing would have been lost, but peace and harmony preserved. Rule or ruin is a dangerous principle. The ruin comes fast enough, the rule is certainly not worth while. The principle has wrought havoc in the fair lands of Europe; let us beware lest it desolate the American Church.

What to do? The words of Isaiah may help us at this time. "In quietness and confidence shall be your strength."

In confidence. The Panama Congress will not set the world on fire, that we should fear the Church may perish in the flames. In quietness. We have to-day a great opportunity, the opportunity of self-control. Not to meet abuse with abuse, or gibe with gibe. Yes, it is hard to say nothing when the action of the Board is heralded as a Low Church victory, though as a matter of fact Low and High were found on both sides. It is hard to be patient of the singular solicitude that some manifest for a speedy secession to Rome. But "Greater is he that ruleth his spirit than he that taketh a city." Let them take Panama, and let us keep our spirits.

Then I want to say a word about missions. It is unpleasant for such action to come just when the Church at large has responded so nobly to the call of the Board to replace the $400,000 deficit created under their management. And I believe the Board has done itself grave injustice in falling back upon its rights as a civil corporation of New York. If it is a New York corporation when it sends out delegates, it is a New York corporation when it sends out missionaries, and it is a New York corporation when it comes to paying them. And the paying of them: what is that to us? So we might legally argue; but let us feel that we have not the moral right to do so. It is not the poor missionaries in the field that have made this mistake. They have been too busy minding their own business of converting the heathen to have any time to send delegates to talk. And the heathen too; it is not their fault that everybody is set by the ears. Don't punish the heathen, don't punish the missionary, for the sins of the Domestic and Foreign Board incorporated under the laws of New York. That would not be fair. After all, we are not giving to the Board; we are using the Board to give to God, and to His Church, to support men in the grandest of all callings, that of a mission priest in the Holy Church.

One final word regarding the old familiar story, revived and

refurbished as often as symptoms of friction appear among us, the nonsense that there is within us two irreconcilable parties, the High and the Low, which sooner or later must split asunder. Of course critics have planned it all out ahead, like the maps which show how the world will look when Germany wins the war. It is true that there are, and probably always will be, I would not say parties, but rather schools of thought. It is true that in the past there have been grievous dissensions even to a split. In 1874 the Reformed Episcopal denomination seceded from us on the Protestant side. But there has not been any split off on the Catholic side; not that I am aware of, and I see no present prospect of there being any.

Just because we take the Catholic position! For Catholicity makes for union, as Protestantism for division. Catholicity is what makes a man stick to his Church through thick and thin, when things go wrong as when things are right. Catholicity is what makes a man decline to be coaxed or cajoled or sneered or hounded out of the Church. People sometimes say: How can you be Catholic and Protestant at the same time? and I say frankly, I do not know. But this I do know, and it suffices: I belong to the Holy Catholic and Apostolic Church, made a member in the Catholic Sacrament of Holy Baptism. And I find in this Communion to which I give my conscious adherence, the Catholic Creeds, the Catholic Ministry, the Catholic Sacraments, the Catholic Worship. And I know also that I should be the very greatest Protestant in the world if I forsook the Body of Christ, worn and wounded though it be, in the house of its friends.

DEVOTIONS AT GREAT CHURCH GATHERINGS

[*From the Report of a Committee of the New England Provincial Synod*]

AT such a gathering the devotional element should be prominent, not to interfere with the business for which the Synod assembles (it is not a mission, a retreat, or a quiet day), but to hallow the whole meeting, and to emphasize the fact that it is a gathering of religious persons for religious purposes, for the prosecution of which a religious temper is necessary and a divine aid. The religious exercises at a diocesan, provincial, or General Convention ought not to be put in a corner, or attended by only a few of the members, but should be made a distinct part of the programme.

(2) In the religious exercises of Church people the appointed services of the Church should not be neglected. It seems almost scandalous that at a gathering of Church clergymen and laymen, for Church purposes, the order for Daily Morning and Evening Prayer should be slighted, either by a scant attendance at Morning Prayer, or by Evening Prayer being superseded by a fancy service in connection with missionary addresses—which is a violation of the rubric, third paragraph of the directions "Concerning the Service of the Church" on page vii of the Prayer Book. The Synod should give an example of loyal obedience and an object lesson of the value and helpfulness of the appointed services. We recommend that provision should be made for the reverent saying of both Morning and Evening Prayer according to the rubrics, at the beginning of the forenoon and at the end of the afternoon session each day, the service being made solemn and attractive by the singing of at least the Canticles, and by a general attendance of the members of the Synod, as well as of others.

(3) On the first morning of the Synod there should always be a celebration of the Holy Communion at a central church, at which members of the Synod generally are expected to be present. This should be at an hour which should make it possible (not difficult) for those who observe the rule of fasting communion to receive. In some places at any rate provision could be made for a common, simple breakfast following the service. A brief devotional address might be given at this general Communion. On other mornings there might be celebrations of Holy Communion at an early hour in several churches so as to accommodate persons entertained in different parts of a large city.

(4) These liturgical services should not shut out less formal and more elastic devotions. We would recommend that at midday ten minutes be devoted to intercessions, led by some competent and appointed person, with suggestions for prayer, pauses, and short collects gathering up the petitions. It would of course be open to any member of the Synod to suggest to the conductor special cases for prayer.

(5) The evening meeting we think should be of the nature of general rallies for Missions, Social Service, or Religious Education, with appointed speakers and also an opportunity for short volunteer addresses. Prayers, hymns, and sacred songs may well be interspersed as they may be led up to by the addresses; such an arrangement we believe (and not without experience) will be found preferable to a miniature liturgical service.

(6) We venture further to suggest that the impressiveness of the services thus reverently conducted, and the religious character of the whole meeting, would be greatly enhanced by the general observance of a distinct space for silent devotion before and after each service. Thus the religious tone would be cherished, and the Synod would escape the danger of becoming simply a legislative or argumentative body. It would be recognized that we were placing ourselves at the disposal of our Lord, and seeking guidance of His Spirit.

All which is respectfully submitted by the Committee.

ARTHUR C. A. HALL,
EDMOND S. ROUSMANIERE,
CLARENCE BURGESS ROOTE.

PRINTER'S INK AND THE PREACHING MISSION

BY WM. T. MAGRUDER

WE would commend to the clergy having in charge the details of the local arrangements for the Nation-wide Preaching Mission an adequate use of printer's ink in various ways. The use of the local papers, both for advertising and for items of news, is apparent to all; it should be remembered, however, that a newspaper is for the publication of news at the expense of the advertiser and subscriber, and that information as to services and the like ceases to be news after it has been published once.

The use of posters on bill boards and in windows may be effective, if properly displayed, and not put in out-of-the-way places.

Once the attention of a person has been attracted, the next thing is to retain it. This will be done by the spoken word of the missioner, but it can be very helpfully supplemented by the printed word. Many a person will read what he has no opportunity to hear, and the interest aroused by the speaker may be increased by proper instruction of the right sort. Many persons will seek the printed answer to a question that they will not ask verbally. Hence the desirability for the generous use of tracts, leaflets and cards. Some of the publishers of tracts have prepared special cards and leaflets, suitable for use before and during the mission. We suggest that the clergy who have not yet done so consider the use of some of the tracts and leaflets of the following sets:

"The Catholic Leaflets," Rev. H. P. Dyer, 487 Hudson street, New York City, 25 cents a set.

"The Church Series of Tracts," Mrs. Wemyss Smith, 30 Wethersfield avenue, Hartford, Conn., 20 cents a set.

"Parish Leaflet Tracts," Hobart, Ind., 50 cents a set.

"Parish Printery Tracts," Muskegon, Mich., 25 cents a set.

"Church Booklets," The Young Churchman Company, Milwaukee, Wis., 75 cents a set.

With one or more of these sets before them to choose from, the clergy can suit their needs and their parochial purses. Two of these sets have been sent to each of the clergy in charge of a parish or mission in the diocese of Southern Ohio.

A FORTRESS ADAMANT

A fortress adamant God's altar looms
In warring zones where other forts give way;
The battle hosts, kneeling in rapt array,
Drink in its blessing as the thunder booms,
Invoke its shelter as the lightning dooms
Steel-ribbed defenses to a swift decay;
Trusting their cause at last to this one stay,
They rush to noble deeds and nameless tombs.

Eternal bulwark! had all prized it so
And anchored there in calm and callous years,
Living encircled by its holy light;
They had not floundered now in deepest woe,
Nor quaffed the brimming cup of blood and tears,
Nor crushed a world of hearts with sorrow's blight!

JAMES C. MCNALLY.

MORAL BEAUTY is the basis of all true beauty.—*Cousin.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

THE MOTION PICTURE BUSINESS AND ITS COMPETITORS

THE motion picture has three powerful and aggressive enemies, according to an editorial in the *Moving Picture News*. They are the Church, the saloon, and the politician. In the words of this editorial:

"Of these, the Church and the saloon are hostile to the motion picture solely for business reasons—*because the motion picture appeals to the same people for whose patronage they are bidding.* The picture, the preacher, and the politician are direct competitors.

"The minister and the manager of a picture theatre are, in fact, on exactly the same footing. *Both depend, for the success of the institution they are conducting, upon the number of people who come to their place of business.*

"The chief difference is that the minister takes his audience's money after they have entered his edifice, and the theatre manager makes them pay before they get in.

"For years the clergy have been combating the saloon. Now, to their dismay, they find themselves confronted with an even more formidable competitor.

"The ironical phase of the situation, however, is that the saloon has been as hard hit by the newcomer as the Church. And without realizing it, the Church and the saloon, ancient foes, have unconsciously lined up together and are fighting the picture with the same weapons.

"As for the politician, he is neutral—he doesn't care which side wins so long as he can manage to get something out of it for himself.

"He does realize, however, *that the Churches and the saloons each control a very powerful section of public sentiment, and can deliver it in the form of votes at election.*

"The result is, that when a body of Churchmen or a body of saloon sympathizers point out to him the menace of the motion picture and urge upon him the necessity of using his law-making power to protect the public against it, he is predisposed to see the matter through their eyes."

We have retained the editor's italics because they bring out the very points we would have our readers bear in mind, although they are so obvious and so poorly founded that they need statement only.

We have thus far failed to see any very marked opposition to the moving pictures on the part of the churches of our own communion except as they portrayed immorality or immoral tendencies, and in such cases it was the immorality involved that was opposed, not the picture. As a matter of fact, so far as we have observed there has been a sincere desire on the part of our Church workers to utilize the motion picture in their work and to encourage attendance on them when there was no contamination, because they recognized them as admirable substitutes for more meretricious forms of amusement, and especially because they had a tendency to take men and boys away from the saloon.

The Chicago dispatches of October 11th indicated that there was an increase in the business of the "movies" in Chicago on Sunday, the 10th, when Mayor Thompson's order to close the saloons on the preceding day went into effect.

Here are some words from the Josephinum *Weekly* upon which social workers may ponder long and carefully:

One of the greatest abuses of the liquor privileges in America to-day is the American treating habit so general in saloons. An American habit, and only an American habit; and so strong has it become that it is now proving one of the strongest arguments for the prohibition advocates. This treating is unknown in most, if not all, European countries. Germany has placed an absolutely severe ban on treating in saloons.

"Treating makes, has made, and continues daily to make drunkards, spendthrifts, reckless, unscrupulous characters of drinker and seller, and is perhaps a worse evil and a more baneful feature of many, very many saloons than the diabolical uncouth language and the slander which is hatched out or dealt out in those places.

"To pass laws and to enforce them to prevent treating in saloons, to arouse agitation showing the foolishness and terrible consequences of the habit of treating in saloons, reforms along these lines will bring about unmeasurable good."

THE "INSTITUTIONAL" CHURCH

There is less talk these days of the "institutional" Church. "Is the thing dead?" the *Christian Century* asks. "Or has the idea developed beyond the original content of the words, making necessary new terminology?" An "institutional" Church was a Church that emphasized certain social service devices. It boasted of a gymnasium or a swimming pool, or a day nursery, but as the *Christian Century* points out it was often lacking in any vision of the real meaning of the chores which it accomplished from day to day.

The "socialized" Church is the more modern terminology. It has many of the devices which were in favor in the past.

But it knows why it uses them! The socialized Church wishes to make the church the centre of the good impulses of the community. It is an active agent to promote brotherhood and social solidarity in a given neighborhood. Hence the socialized Church is never regarded as "cold" or aristocratic or exclusive. Being a socialized Church is not a matter of equipment nor of paid leaders. Churches without either have taken its spirit and put into practice its ideals.

We know a business man in a small Church who caught a good many boys pilfering from his store. Once he had them arrested, but the results secured did not satisfy him. He adopted the expedient of making them into a Sunday school class. Everybody at the Sunday school was surprised at that class. But he played ball with the boys, had them dine with him, taught them life duties, and kept them from the juvenile courts. He made Christians of some of them. With no gymnasium, and with only a few hours of spare time, he gave an entire congregation a vision of what it means to be a socialized Church.

The *Christian Century* might have summed up the whole matter by declaring that the "socialized" Church was a practical embodiment of the second great commandment carried on in conjunction with the practical embodiment of the first great commandment.

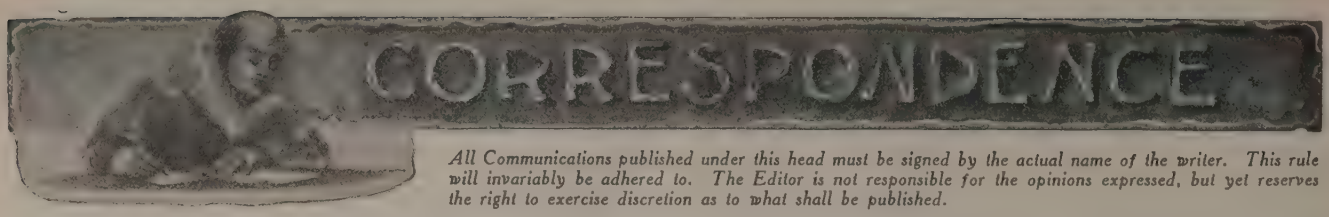
Speaking of socialized Churches, I append a list of those that may be so designated in the diocese of Pennsylvania: Advent, Ascension, Christ, Gloria Dei, Good Shepherd, Grace, Mt. Airy, Holy Comforter, Holy Trinity, Resurrection, St. Ambrose, St. Andrew's, St. George's, St. Jude and the Nativity, St. Luke's, St. Paul's Memorial, St. Peter's, St. Simeon's, Holy Apostles, All Saints', Moyamensing chapel of the Prince of Peace, Holy Trinity chapel, Church of the Covenant, in the city of Philadelphia; and St. Mary's, Warwick; St. Mark's, Honeybrook, and Trinity, Buckingham, in the country portion of the diocese.

Sorel, the metaphysician of violence, as he is called, it is generally believed, was the first one who showed clearly the might of the workers by simply withholding their labor power. Here is what Stirner, the "father of syndicalism," wrote in 1845, in regard to the matter: "The laborers have the most enormous power in their hands and if they once became thoroughly conscious of it, and used it, nothing would withstand them. They would only have to stop labor, regard the product of labor as theirs, and enjoy it." This is the psychology and tactics of syndicalism written almost seventy years ago.

The American Medical Association has published a bulletin analyzing the accidents resulting from the ill-advised celebration of the Fourth of July. It covers the period from 1907 to 1915 and constitutes a most illuminating document.

Two hundred million red seals are to be distributed at Christmas according to the present plan of the National Association for the study and prevention of tuberculosis.

In New York alone the foreign-born own over eleven million of the thirteen million deposited in the Postal Savings Bank.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE PANAMA CONGRESS

To the Editor of The Living Church:

DURING the controversy on the participation of our Church in the Panama Congress much has been said on the position of Episcopalians, on Romanism, Protestantism, etc. Now I venture to express my own thought. I know Romanism well, having been educated in its very heart and having long felt its influence. With the help of God I was able to repudiate it and I found in the Episcopal Church a purer faith. As a result of my knowledge and experience of both Roman and Anglican branches of the Catholic Church, a book will early be published, which, I am hopeful, will confirm my brothers in their faith.

The positions taken in THE LIVING CHURCH as to our participation in the Panama Congress make it plain enough that many of us are still far from having a clear idea about what our Church is. Unfortunately we (rather many among us) do not yet know ourselves, who we are, where we do come from, through which way we go. Are we Catholic? Are we Protestant? We are both, at the same time. Our Church is Catholic because it keeps the heritage of Catholic Faith. It is Protestant because it accepts that part of the Reformation which was truly a reformation and not a revolution. If one studies seriously both the doctrinal and the organic system of the Episcopal Church, he must agree with the learned Gore that it represents the *via media* between Romanism and Protestantism. The Episcopal Church is at the conciliation point of two opposite principles, Romanism and Protestantism. The Episcopal Church is endowed with the great, inestimable privilege of furnishing (as the great Roman Catholic writer, De Maistre, said) the only possible basis for reunion of divided Christendom. If some day Christians, putting aside prejudices, self-interest, and all human ambitions, will attempt to join together the members of the torn body of Christ, it will be only on the Church's ground that the great ideal for which Christ Himself prayed the Father will be realized.

Thus the Episcopal Church (though numerically smaller than the Roman Catholic and Greek Orthodox communions) holds in its hands the destinies of future Christianity.

Such a singularly great position is full of responsibilities for those who have the privilege of being Episcopalians. A doubly sacred duty is imposed upon them. First, they ought to keep faithfully their chosen position. They are bound to look at all with charity, tolerance, peacefulness. But, at the same time, they should avoid anything prejudicing or compromising their own Church.

To that end extreme carefulness is certainly needed on their part. An Episcopalian who sympathizes too much with Rome and shows himself quite abhorring Protestantism (in which doubtless there is a great deal of good) is not an Episcopalian any more, but a Papist. He is not an Anglican, but a Roman. He is not a Catholic, but a Roman Catholic. On the contrary (this, unfortunately, is more common among us), an Episcopalian who takes the side of Protestantism, and shows himself absolutely prejudiced and irreconcilably hostile toward Rome, is not even himself a true Episcopalian, a term implying membership in a Church which, through its historical episcopate, goes straight back to the apostles and then to Jesus Christ, the ever-blessed Head of the Church.

In the second place, Episcopalians are bound (whenever a favorable opportunity comes and in such way as not to hurt the feelings of anybody) to make their position known among their brethren, both Roman Catholics and Protestants. They should try to make them understand that on the Episcopal ground could be accomplished the reconcilement of what by both parties is believed absolutely irreconcilable, and hasten the gathering of the scattered Christian fold under the one great Shepherd, Jesus Christ!

Coming, then, to the various statements made in THE LIVING CHURCH as to our participation in the Panama Congress, I was surprised to read that had not we participated we would have seemed almost to disown our past. Someone has dared even to say that, in conclusion, our Catholicity goes back only to the "Tracts of Oxford"; and that before that time nobody had ever suspected our allegiance to Catholic Christendom! These statements hardly need a refutation. Even if we wish to admit that for a long period the Catholic position of our Church was not emphasized, it does not prove that the Church in the meantime was not Catholic. Unfortunately, it is true that we lost for a long while the collective consciousness of our own Catholicity. That was the most grievous fault of the Church—rather, of the Churchmen. But, later, under the influx of the Divine Spirit, we regained the consciousness of ourselves and the Church was almost miraculously awakened to its Catholic heritage. The drowsy consciousness of its own Catholicity was in the bosom of the Church. Therefore, far from taking that unhappy period of absence of self-consciousness as the religious historical type of ourselves, we ought not to recall it but to humble ourselves before God and thank Him for having been so gracious to us as to enlighten us and lead us to a better comprehension of ourselves and our position in the Church of God.

Notwithstanding, we cannot, nor must we, deny that in us there is some Protestant element too. But our Protestantism is something quite peculiar. For the Protestants, Protestantism is the repudiation of the Catholic Faith. On the contrary, the Protestantism of the Episcopalian, rightly understood, means nothing else than the purification of Catholicity from some Romish errors, both of doctrine and government. The very word *Protestant* for us means nothing but *pure, sound orthodox*. Thus our Protestantism does not prejudice the divine origin and nature of our Church.

This is our place in Christendom! Our Catholic heritage is such that neither the most unhappy legal title of the Church in this country nor an action of the Board of Missions, nor the sectarian exclusiveness of the Church of the Pope, nor anything else in this world, could destroy it. We could not fall from our Catholic position, even if we wished. Churchmen, both laymen and clergymen, individually or collectively, could renounce it; yet, the Church itself would not cease to be what it is.

Nevertheless, if it is lawful for anyone to express freely what he thinks and feels, participation in the Panama Congress can be to me and to many but a sad thing! It means, on the part of many of us, an under-appreciation of our Catholic privilege and a lack of clear perception of our own responsibilities.

Some, in opposing participation in the Congress, suggested that we ought to refrain even for deference's sake toward our sister Church of Rome. To this end there has also been brought forth the letter of the Roman Catholic Bishop of Panama, protesting against the Congress. This argument is not deserving of much consideration. It is not for the sake of deference toward the Roman Church that we ought to have refused our participation in the Congress, but only to keep faithfully and not to falsify our own position.

Again, in expressing their opinions in favor of participation, some have chosen to emphasize the wrong and hateful side of the Roman Church. Assuredly the charges against Rome are true. Romanism, besides being corrupted doctrinally, is also vitiated in spirit. It has fallen away from that type of Catholicity which, in the conception of Christ, ought to have been light, love, liberty, progress. Everybody who knows history must agree with the Rev. Howard England that spiritual Romanism, wherever dominant, has kept her people in ignorance, superstition, slavery of thought and conscience. Political Romanism has ever been a world-wide menace to the enlightenment and holy freedom of men. Gladstone, the great Premier of England, was quite right in saying that "no more cunning plot was ever divulged against the intelligence, the freedom, the happiness of mankind than Romanism."

Doubtless, in the Roman Church, not all is evil. There is also a great deal of good. There is, besides, something which is great and beautiful. The unspeakable curse of the Roman Church is Papacy. When we consider the history of Papacy, from both the religious and the political standpoint, we cannot but agree with the great Italian philosopher and statesman Mazzini, writing to the French thinker Lamennais, "The condemnation of Papacy does not come from us, but from God. . . . Papacy must perish, because it has falsified its own mission. . . . It has killed faith through a materialism by far more abject and fatal than that of the eighteenth century." We must also realize that Carducci, the greatest Italian poet of the so-called "Third Italy," in his inspired poem, "To Garibaldi," was deeply truthful in calling Papacy "the shame of centuries risen from the wicked mixing up of the religious and political power."

"Surse in Mentana l'onta dei secoli
Dal triste amplesso di Pietro e Cesare."

What is yet worse, Romanism is as superb as corrupted. It never will humble itself, it will never acknowledge its own wrongness. Knowing Romanism quite well, I do not hesitate to affirm that there is not any hope of a reformation of it, either by itself or by any outside influence. The worldly ambition of Papacy, having been the main reason for the splitting of Christendom, will also constitute an everlasting obstacle to reunion. Therefore we must not only condemn Romanism, but also denounce it and honestly fight against it.

But if such is Romanism, not even Protestantism, on the other hand, is all gold. The Protestant system, as well as the Roman,

is onesided, and consequently even in it there is to be found narrowness, prejudice and intolerance. If Romanists do not appreciate the usefulness of a more free appeal to the Scripture and to the reason, and of a more adaptable Christianity, Protestants, on the contrary, do not understand the beauty, the deepness, the greatness of historical Catholicity. Romanism, founded on excessive development of the organic and authoritative, brought to us imperialism, despotism, slavery. Protestantism, having neglected the authoritative and disciplinary function, has on the other hand given us confusion, anarchy, rationalism, which is something, if not worse, at least as pernicious to Christianity as the false claims and doctrinal mistakes of Romanism. It is not an arbitrary statement, but a sad reality, that modern Protestantism has taken off from religion a great deal of its supernatural element. It has substituted for orthodox and historical Christianity a Christianity partly, if not mainly, founded on the principles of rationalistic philosophy. Many modern Protestants doubt the divinity of Christ and often disown it explicitly. Others deny sacramental grace and the divine character of the Church. They call the Creeds an hateful dogmatism; the sacramental system a superfluous thing; the ritual a superstition. Does not this amount to a destruction of supernatural Christianity? Could we Episcopalians (who believe in Christianity as revealed by Christ, as thought by Paul and John, as explained by Ignatius, Polycarp, Irenaeus, Cyprian, Athanasius, Augustine) conscientiously coöperate to diffuse the Christianity thought by modern Protestantism?

Someone said in The Living Church that if there is anything for us to hope for it is from Protestantism, not from Romanism. I think that is quite wrong. We have nothing to expect from either. If Romanists are against us, not even Protestants are with us. Romanists, on the one side, deny our apostolic succession and the validity of our sacraments; Protestants, on the other hand, do not believe in such things. Romanists oppose historical evidence. Protestants refuse the testimony of Scripture and of apostolic tradition. Both are prejudiced against us: Romanists because we accept Reformation as far as reconcilable with the heritage of Catholic faith; Protestants because we keep, in common with Rome, the hierarchy, the ritual, and everything which was in the early Church.

Moreover, both Romanism and Protestantism are intolerant of us. We Episcopalians are opposed not only by the Roman priest, but often by the denominationalist minister.

Finally, let us ask ourselves: Protestants, who have a better education and a deeper knowledge of Scriptures than Romanists, are they more loyal to Jesus Christ and His cause?

Wherefore it is clear enough that our participation in the Panama Congress will not strengthen in any way our Church. It will help very little the Christian cause, as intended by Protestants, because their conception and methods of Christianity are not ours. They would never try to understand our conception and still less would they let our methods prevail. Our participation will make stronger the persuasion and more hostile the attitude of Romanists as to our Catholic claims. It will, besides, by contributing in a certain way to foment animosities between Romanism and Protestantism, delay, instead of hastening, the ideal of the reunion of Christendom, which we long for. (Rev.) F. C. Capozzi.

Herrin, Ill.

To the Editor of The Living Church:

IS it not a mistake to assume that all or even a majority of those who deprecate the appointment of a committee to attend the Panama Missionary Conference represent one and the same school of Churchmanship? The secular press with its usual inability to discriminate in ecclesiastical matters takes it for granted that the controversy raises an issue between the Protestant and Catholic elements in the Church or, as it is otherwise phrased, between Low Churchmen and Ritualists. It seems to me no such line of cleavage can be established. Probably most of those who favor the proposition may be supposed to have Protestant sympathies, but surely some of those in the Board of Missions who voted in the affirmative are not commonly thought of as inclining in this direction, while of those voting in the negative only a few would be termed advanced Churchmen. In the Church at large doubtless the same conditions prevail.

As I view the matter it is not a party question at all and it is a great pity to allow it so to be represented. In most cases the opposition to the project is based, I am convinced, mainly if not exclusively, upon the conviction that the determination to send delegates to the Panama Conference was a flat repudiation of the action of the last General Convention, which had definitely refused to grant permission in such instances to the Board of Missions. Notwithstanding the specious legal pleas setting forth a contrary opinion, this, I believe, constitutes the primary objection of the majority of dissidents. Besides these I fancy there are many representing an unhyphenated Churchmanship who deem it a grave mistake to take any steps which would seem in the popular mind to align the Church with Pan-Protestant movements, and still others who feel it to be unwise and unchristian to do anything that tends to widen the breach between ourselves and Roman Catholics and thus to close the door tighter to any prospect of a better understanding between the two communions.

It is the sentiment of the great body of conservative Churchmen which will in the long run determine the policy of the Church, and I judge we need have no fear that any irrevocable step has been or will be taken which will affect the integrity of the Church and permanently divide it into two camps.

There is to be noted in some quarters a disposition to *punish* the Board of Missions by cutting off the supplies. This would be most ill-judged and unfortunate. The missionary enterprise is the business of the whole Church and any action of the majority of the Board on a matter unrelated to its special task of administration can be best rebuked in other ways. The fatuity of the majority in pushing through their personal views with the certainty of offending many Churchmen may be a matter of wonderment, but probably they had already committed themselves to the project and felt they could not withdraw under pressure.

Tied hand and foot as the deputation is by the resolution of the Board, with no power to do anything but simply to "confer," ambassadors in bonds as it were, the delegates are to be pitied and may well ask if it was worth while to create so much discord to attain so humiliating a result. The Protestant bodies themselves cannot now fail to understand that the participation of the delegates of the Episcopal Church in the Panama conferences carries no prestige and that they possess no mandate to do anything but talk. That consciousness alone is a sufficient rebuke to the offenders if any rebuke were supposed to be needed. Hamilton Schuyler.

Trenton, N. J., November 8, 1915.

MAJORITIES AND MINORITIES

To the Editor of The Living Church:

YOU say editorially in your issue of November 6th: "To win by a majority vote satisfies the Protestant ideal. It does not sfy the Catholic ideal. And the Board of Missions chose between conflicting ideals."

Let us suppose the conference at Panama to have been called by the traditional Churches, namely, those whose ecclesiastical governments are based on the three-fold ministry, and let us suppose for the sake of argument that a considerable number of the members of the Board of Missions were opposed to the Church's participating for the reason that Protestant bodies were excluded, but that a majority favored the sending of delegates. Assuming that the dissenting minority felt as strongly on the subject as the minority feel in the present case, would The Living Church advocate giving in to the minority to "satisfy the Catholic ideal"?

In such a case as supposed above, or in several other supposed propositions that might be presented, the chances are that there would be little, if any, objection brought forward to conferring with communions which have preserved the Apostolic ministry; but if there were, what then?

My personal sympathies are with The Living Church in the present case on the ground that "The administration has chosen to represent part of the Church and not all of the Church," and on that ground only, as far as I have been able to comprehend the facts of the case, and it might be interesting to those of your readers who entertain this point of view to learn whether in the supposed case you would recommend such action by the President of the Board of Missions as outlined by you in your editorial headed "The Saddest Are These: It Might Have Been."

As an interested subscriber to The Living Church I feel that this is an important matter and the above questions are only fair to you.

A priest of the Church who, I understand, was present at the recent meeting of the Board, stated from the pulpit last Sunday that this whole matter was fomented by "one Church paper" and the party it represents, and that that party in the Church, constituting "a powerful minority," has already secured virtual control of the House of Bishops in General Convention and is endeavoring to get control of the Board of Missions, the inference being that in such an event officers favorable to that party would replace the present ones and would dictate a policy that might be looked on kindly by the Church of Rome, that the hope of that party is for the Church "to get recognition some day from Rome," and that everything else is subordinated to that desire.

The above information is not given for the purpose of stirring up bad feeling, but because this is a serious matter and shows that *somebody* is all wrong and that at best there are misunderstandings as to motives. Such misunderstandings should be immediately cleared up and I feel sure that many of your readers will wish a vindication of The Living Church, whose policy is in many respects so admirable.

Thanking you for the space in your columns, I am,

Faithfully yours,

Pittsburgh, November 7th. Thomas McCrady.

[We ask that reference be made to the editorial pages for our reply to this letter.—Editor L. C.]

PROTESTANT—CATHOLIC

To the Editor of The Living Church:

YOUR correspondent, the Rev. Alfred K. Glover, has discovered that I do not know that the term "Protestant" harmonizes with the term "Catholic"! Yet I have always claimed that the Reformers were obliged to become Protestants in order to remain Catholics, and I have always professed myself a "Protestant-Catholic." In the very letter which he criticises I speak of "the great and venerable name of Catholic," and state that "the Anglo-Catholic divines" were all, or nearly all, Protestants.

I beg to refer my critic to my discussion of true and false Catholicity in my book, *Catholic Principles and the Change of Name*, chapters VIII and IX. RANDOLPH H. MCKIM.

Washington, November 7, 1915.

THE WAR AND THE CHURCH

To the Editor of The Living Church:

AS one of the "stay-at-home pacifists in the United States," may I encroach on your valuable space to reply to Mr. Albert C. Larned's letter in your October 30th columns.

Many members of Holy Church and other Christians are thinking deeply, in prayer and meditation, on the unparalleled problems and aspects of the European war; and, eventually, prayer will be proved the most effective of weapons used and alone productive of the enduring peace of nations we all so earnestly desire.

Every Christian man has a right (and it is probably the duty of the majority between certain ages) to take up arms to defend his home and country and to succor the weak and defenseless from the onslaught of the enemy; and, in so far as his actions are limited to the exercise of that duty, no right-thinking person will condemn him as a transgressor of the Sixth Commandment, but if anger and hatred are permitted to lead him into excesses his innocence will be questionable, to say the least.

All war is wrong, as all sin is wrong and all disease is wrong. If war is a part of the divine plan (as I believe), it is such for the correction of our national sins. I find it difficult, however, to determine a line between "aggressive war" and "defensive war"; the latter frequently becomes the former, and *vice versa*, by retaliation. If a man should assault me in the street, and break my eye-glasses, and make my nose bleed, that would be "aggressive war," and I would naturally defend myself to the best of my ability, which might be termed "defensive war"; but, if I no more than purposely knocked his hat from his head in retaliation I would become also "aggressive" and equally to blame for the continuation of the war. It is easy to apply this parallel to the warring nations.

Now, if the views of Mr. Larned alone were worthy of our serious consideration and it were decided that our actions should be governed thereby, the "stay-at-home pacifists in the United States" (and elsewhere) together with Mr. Larned himself would have to go to war and the "present war" would become "the everlasting war," as there would be no "real Christians" remaining home to compose the "so-called Christian nations." Mr. Larned himself agreed that war can never cease until the world has become converted, in which I am consentient, but I can find no excuse therein for Christians fighting Christians.

Our Lord's words of warning should include "for all they that take the sword shall perish *with* the sword," as well as "I came not to send peace, but a sword," and "For nation shall rise against nation," etc.; all of which may be found prophetic of the present armed conflict, if not the very "travail" forespoken by Micah, which is the beginning of the end. But let us remember, without confusion of issue, our Saviour spoke then of the sword as being in others' hands and not His own. He did not commission His selected apostles and disciples to gird on weapons of war, nor even to lead Christians to battle; though He warned them many "shall deliver up one another and shall hate one another." And when "aggressive war" broke forth against Him, even unto the killing of His sacred body, He rebuked His servant Simon Peter for drawing his sword in His defense and stretched forth His hand to heal His wounded enemy. Beautiful ensample.

> "And because iniquity shall be multiplied, the love of many shall wax cold. But he that endureth to the end, the same shall be saved. And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

How, then, must we endure unto the end? Not by killing and being killed, not by perishing *with* the sword. No! but by faithfulness as witnesses of His Word. Not in the denunciation of our enemies but by proclaiming His truth.

It may be pertinently asked, Why do the nations rage so furiously together? The answer will be found in the twenty-sixth verse of the fourth chapter of The Acts. Let those who may read.

We need now to hear again "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight His paths." For He will most surely come and He is verily the Lord of Hosts (greater hosts than all those who war together now). He is the "King of Kings," "Ruler of Rulers," the "Prince of Peace" (oh! proclaim it) and the most "Wonderful Counsellor"; and there is no end to this war except in His mercy and compassion and His counsel. They are not Christians, but blasphemers, who have "set themselves in array," and fight in God's Name, but do not walk in His ways. They fight their battles "against the Lord and against his anointed." They call upon God's Name, Yes! they go forth to war in His Name, but God does not deign to hear them, nor to answer their prayers, neither shall they prevail against God's Kingdom, nor shall there be any end to their warring except in His mercy and compassion and just counsel.

God has spoken by His prophets and by His beloved Son, Jesus Christ, and His Word is truth and cannot be gainsaid by anyone. They who know God will readily assent to the truth of His Words; they who call upon God's holy Name and make war in His holy Name, and listen not to the words of His truth, do but blaspheme God and bring His condemnation upon their heads, and He will strike them in the highest places even to the lowest places and none shall escape His wrath; but, those who turn unto Him now, in truth and sincerity, shall find Him full of counsel and mercy, "for He is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth Him of the evil."

Herein I dare to proclaim God's truth as I see it. I prescribe no new theology, nor do I annunciate political revolution. "Prepare ye, therefore, the way of the Lord, make straight His paths, for He cometh now in great glory to judge both the living and the dead. His are the kingdoms of this world. His Kingdom shall have no end. Thus has the Lord of Hosts spoken."

Let every soul turn again to God and, with shame and sorrow, confess and repent his part in this terrible tragedy of sin which, for our correction, has been visited upon the civilization of the twentieth century.

Let the brotherhood of men throughout the world—I mean the brotherhood of all Christians regardless of national boundaries and modes of worship—revolt at the continuation of this Godless war and in true humility and repentance seek counsel of God's Holy Spirit, in prayer and fastings, that all difficulties in the way of peace may be adjusted honorably and in accord with His holy will.

Every nation professing Christ must be brought, by persuasion, to confess Him and exalt Him, and believe Him to be "the Way, the Truth, and the Life," and should then, at once, sheath the sword and trust in Him, the Lord of Hosts and Prince of Peace, the "Wonderful Counsellor," to adjust all our differences. That He will is certain.

Hearken to the prophet Micah:

> "In the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and *peoples* shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, . . . and He will teach us of His ways, and we will walk in His paths."
>
> "And He shall judge between many peoples, and shall reprove strong nations afar off . . . Nation shall not lift up sword against nation, neither shall they learn war any more."

There should be no other terms of temporal peace offered or accepted between nations, rulers, or peoples, other than the undertaking of each to abide in God's truth. By common consent, therefore, should every weapon of offense be instantly, voluntarily, and unconditionally laid aside (reserved only for the defense of Christians as against heathens), and every man should repair to his own abode and wonted occupation, giving all praise and thanks to God and beseeching the guidance of His Holy Spirit in all things personal and for the commonweal of mankind.

Then, but not till then, God will make Himself known (as the Wonderful Counsellor) to all men in the meetings of a permanent "International Council of Peace" for the adjustment of all differences and the righting of all wrongs whatsoever.

Yours faithfully,

4863 North Paulina street, Chicago. F. TUPPER-WHITE.

CONGREGATIONAL SINGING

To the Editor of The Living Church:

PROBABLY all your readers have, at one time or another, heard a wail of despair from the clergy, the organ bench, or the pew, regarding the listless singing of the hymns in the Church service by the congregation. Eager little articles have appeared in Church papers reminding the laity of its remissness; appeals have been made by the clergy to their congregations; attempts have been made to "teach" the hymns by using the same dozen or two year in and year out. After all the tumult and the shouting on the subject, we are still faced with the fact that the larger portion of the average congregation does *not* join in the singing of the hymns—familiar or unfamiliar.

To the mind of the writer, there is one reason for the condition which everyone seems to ignore—namely, that our Church does not recognize the fact that hymn-singing implies the use of words *and music*. We supply our pews with hymnals containing words only, and then complain because no one sings. In this day of the general

knowledge of music notation, it would be just as sensible to supply them with books containing only tunes, and expect the words to be sung.

We do not hear the Protestant Churches complaining about the decline or the lack of congregational singing, and talking frantically about the "problem" of it—for the reason that the congregations sing. Furthermore, their congregations sing from hymnals in which the music is of as good a class, in many cases, as is the music of our Church Hymnal, and better than that in our Mission Hymnal. The one real difference between their hymnals and ours is that their books are published with the tunes, while ours have only the words with the exception of the copies used by the choirs.

There is no reason why an edition of our present Church Hymnal with both words and music could not be issued in sufficiently compact form for use in the pews. Save in the case of a dozen hymns or less there is absolutely no reason for giving more than one tune to a hymn. To be sure, some good people would be horror-stricken if the mawkish sentimentality of "Day of Rest," "Galilee," or "St. Christopher" did not accompany Hymns 24, 143, and 102, but they would soon become reconciled to "Hodges," "Stuttgart," and "Passion Chorale" if they had the notes before them, so that they could sing those admirable but neglected tunes.

The real need of our Church in the matter of hymn-singing is not a revision of the hymns in the present collection—although many of them which appear therein could well be spared—but it is the issuing of an authorized words-and-tunes edition, small in size and small in price, similar to the excellent editions of the "Hymns Ancient and Modern" which are in such general use in the Church of England.

Very truly yours,

RUSSELL CARTER,

Organist and Choirmaster St. Ann's Church.

Amsterdam, N. Y., October 28, 1915.

THE MISSIONARY BISHOPRIC OF SOUTH DAKOTA

To the Editor of The Living Church:

THE Church has sustained a very great loss in the death of Bishop Biller of South Dakota. There is no doubt in my mind that his death was caused simply by overwork. When he was vicar of the chapel of the Incarnation, New York City, he threw himself with such earnestness and intensity into the large task that was given to him, that I, as his rector, was constantly impressed with the large amount of work which he accomplished. When he went to South Dakota he threw himself into the work of the diocese with the same vigor and quiet earnestness of purpose; and had it been of reasonable extent, the work really of one man, he could have accomplished it, and his life might have been spared. He frequently spoke of the fact that the diocese was beyond the strength of one man. There is no reason why it should kill anyone else. Something must be done by the House of Bishops and by the General Convention to lessen the work. It is not for me to suggest a solution of the problem, for I am not sufficiently familiar with the needs of South Dakota. It would seem to be of great value that the white and Indian work should be held together and not separated; but I think that the General Convention should arrange to give to the Bishop a Suffragan who might take charge of such portions of the work as would be deemed most helpful. I do plead most earnestly for a very serious consideration of the problem before another Bishop is chosen.

With great courage and noble Christian spirit, Mrs. Biller, the widow of the Bishop, has determined to do all she can to carry out the plans of her husband, until such time as the district under the direction of the Presiding Bishop and the Board of Missions can be properly looked after.

I hope that the friends of South Dakota in this crisis will continue their generous offerings and support.

New York, November 9, 1915. WILLIAM M. GROSVENOR.

MARRIAGE LAWS

To the Editor of The Living Church:

MAY I venture to suggest to Mr. Wharton that the same canon which places restrictions on his marrying divorced persons—which, we ought to remember, in fact takes the case of persons divorced for *any* reason whatever completely out of the priest's hands until it has been considered by the Bishop—also requires that the cases of those who have been remarried outside of the Church, and who present themselves for Holy Communion, shall be submitted to the Bishop for his godly judgment. If a "specific law" should be required in preference to this conference with the Bishop, I am inclined to think it could be found in the first rubric before the Communion service.

In this connection, is it not a fact that the wording of Section IV, Canon 40, is singularly unhappy? It instructs the minister to refer a case to the Bishop where he has "reasonable cause to *doubt* whether a person . . . has been married otherwise than as the Word of God and discipline of this Church allow." But suppose that he *knows*? He has then no reasonable cause to doubt.

Could not "believe that" be well substituted for "doubt whether"?

Yours truly,

Douglas, Wyo., November 6, 1915. E. DRAY.

To the Editor of The Living Church:

IN your issue of November 6th the Rev. George E. Wharton laments the absence of specific laws "*whereby a clergyman can repel from the Holy Eucharist any (divorced persons) who have remarried or refuse to present them for Confirmation.*"

Pardon my directness, but the canon law implicitly forbids a priest or Bishop administering any sacraments to any person whomsoever who has been married in violation of the Word of God, the only exception being one who is repentant and at the point of death. Is not that enough?

A. K. GLOVER.

San Diego, Cal.

CHURCH ADVERTISING IN SAN DIEGO

To the Editor of The Living Church:

IN your issue of October 23rd Presbyter Ignotus puts forth a lamentation over his recent visit to San Diego, California, where he found "only one" of our "three churches" advertised on the "bulletin board of the U. S. Grant Hotel," lamenting also that the clergy do so much neglect church announcements in the "daily press"! As a member of St. James' parish, San Diego, I wish to respond that St. James' is widely advertised in the San Diego *Union* and in the *Sun*, not only by standing notices every Saturday, but by *gratis* ads, and by booklets giving services and Church principles.

If Presbyter Ignotus had had in hand the standing notice of St. James' in the "Strangers' Guide" of the *American Catholic*, he would have found St. James' to have been the only parish in San Diego with a weekly, late, choral Eucharist, in addition to the early one, so that he would not have needed the help of the "U. S. Grant Hotel." Hotel bulletins are not famous for moderate terms in San Diego, and when a poor priest bears all the cost of such ads. (as in the case of St. James', San Diego), it is not always possible for him to add the cost of a hotel bulletin to his already burdensome expenses!

If Catholic priests visiting San Diego or any other city would consult the "Strangers' Guide" of the *American Catholic*, they would find far more assistance than by consulting the U. S. Grant Hotel—or any other hotel ad.

Too bad, indeed, that Presbyter Ignotus depended so largely upon hotel ads. as his church guides during his perambulations in the West, since he thereby failed to lay eyes upon one of the choicest gems of the Catholic movement in America—St. James the Great, San Diego—where the Blessed Sacrament is perpetually reserved, and where devout worshippers come from all over the city and country to meet their Sacramental Lord!

San Diego, October 26, 1915. THOMAS L. WHITE.

THE NATIONAL LAYMEN'S MISSIONARY CAMPAIGN

To the Editor of The Living Church:

THE National Laymen's Missionary Movement campaign will by God's grace bring joy and hope the world over. And as the one billion six hundred million people on the globe must mainly be reached by the printed page, I sincerely hope that all who attend the various conventions will encourage and sustain the efforts that may be made towards the evangelization of the world, by the systematic distribution of tracts and booklets, text cards, and the gospel of St. John to passers by and from house to house.

Also if printing presses be started at all the strategic points in the world, for producing Christian literature, what a glad resurrection morn it will be for multitudes!

Yours very sincerely,

Norwich, England, October 27, 1915. ARTHUR MEACHEN.

SOMETIME PRIESTLY SELFISHNESS?

To the Editor of The Living Church:

WORCESTER gives as one definition of the word "selfish": "Void of due regard for others." The most precious words man can listen to are those of the consecration, in the order of the administration of the Holy Communion. Yet how many of our priests deny us this privilege, by reading the service so indistinctly that only those very near to them can catch the words, others having to strain their ears, or follow with a book.

The great privilege and happiness to the laity of hearing these words clearly and distinctly read cannot be appreciated by a number of our priests; we beg their unselfishness, that they may share with us the help and comfort of our beautiful service.

Can we imagine our Lord *whispering* to those to whom He gave His Body and Blood!

MARY R. GREENE.

New York, October 27, 1915.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

THE writer of this page has just returned from "a pilgrimage of love" which lasted through a whole week of golden Indian summer weather. While the wonderful autumn which marks the Mid-West and the joy of very tender friendship were choice elements of this outing, the meeting with several branches of the Auxiliary was a delightful added privilege. The spirit of the Auxiliaries, in their devotion, their zeal, their desire to do their very best, points the phrase in the collect for All Saints' Day—"who hast knit together thine elect in one communion and fellowship." Whether in Kentucky or Indiana, these various Auxiliaries were indeed "knit together" by a beautiful community of interest in God's work. It is quite unbelievable that such a feeling is created by any secular society or club; this understanding sympathy of aim is something more than *esprit du corps*—fine as that may be. May we not unquestioningly believe that the grace of God especially visits and unites those good women who are seeking to know and to do His work?

Everywhere there was interest in the United Offering. The Auxiliary of St. Luke's, Anchorage, Ky., the Rev. R. H. Peters, rector, asked for a detailed history of the United Offering, discussing the very practical question of the salary of our U. O. missionaries and feeling that too much self-denial must not be exacted of these loyal women. Renewed interest in view of the coming triennial was promised.

The Auxiliary of St. Paul's, New Albany, Indiana, the Rev. Dr. Mallett, rector, entertained the Auxiliaries of Jeffersonville and Louisville, also their Junior branches at a large meeting. The address was along the line that the Churchwoman is something even more than a Church society member and that at this time of the crucial test of Christianity, the Churchwoman should be very conscientiously alert as to her part and place in Christian economics.

At St. Stephen's, Terre Haute, the Rev. J. E. Sulger, rector, an all-day conference was arranged for All Saints' Day. The rector has just completed nineteen years of faithful and appreciated service in this parish and the large number of women attending the meeting was a tribute to his warm personal relation with his people. The Holy Communion was the opening service. After this came a fine luncheon served in "Chicago style," as one hostess explained. Inquiring into this, it was learned that at the great luncheons at the late Provincial meeting of the Women's Auxiliary, in Chicago, dishes of food were placed on the tables and handed by one person to another, thus obviating the necessity of so many women serving, eating their luncheons late, and being absent from the opening of the afternoon meeting. Another excellent feature of this conference was the prompt utilization of time. The noon recess was very short, therefore, few women were obliged to leave before the close. The rector had at heart the arranging of an auto-corps who will bring to morning service the old, the semi-invalid, and the too-distant ones. There was a discussion as to whether it was the wish of the people to abandon the evening service, this parish, as all others, having a small attendance. Some of the women, while openly admitting that they did not attend, were reluctant to have it discontinued. This is a subject which is puzzling many of the clergy.

The talk along the general line of the need of increasing interest, in getting more accurate knowledge of the working methods of the Church, resulted in a distribution of about a score of mite-boxes to new workers after the meeting. The interest in the United Offering, now on its home-stretch, as it were, argues for crowded meeting in St. Louis next year.

THIS PAGE has recently put itself on record as deploring forms of money-making on which a parish depends for partial support and which absorb the best energies of the parish women, leaving them drained of vitality for better things. There are many forms of earning, however, carried on as side-issues, which are commendable commercial enterprises, conducted in a business way and worthy of the attention of individual Churchwomen and guilds. The Women's Building Association of All Saints' Cathedral, Indianapolis, is preparing for the Christmas market a doll for little children, guaranteed to be sucked without injury to the most delicate constitution. "We don't know whether to call it the 'Kloth Kewpie' or 'Safety First'," one of these ladies said in displaying a doll. They are made of cloth with painted faces and but one toilette, but that one suited to all the functions of doll society. The price is fifty cents; and a doll, with pattern and letter of instruction, will be sold to guilds for one dollar. These are easy to make and offer a fair profit. Mrs. O. N. Torian, 1800 Talbot ave., Indianapolis, will receive orders. An unusually beautiful post-card which will be a large part of the Christmas mails is a reproduction of an illumination made by an American Churchwoman, Mary Hamilton Frye. The unrestful temper of the time doubtless inspired the artist to make this concrete appeal for Church unity which is so forcibly portrayed in this symbolism. The nations of the earth are gathered about a great Cross, raising their hands toward it, while the motto of Constantine's dream, *In hoc signo vinces,* appears above the Cross. About the sides are Biblical sentences on the oneness of Christ's fold and below a collect for peace. It is a fine piece of workmanship in the vari-colored costumes of the throng, and the red and gold of the letter-press. Originally this was an illuminated drawing made by the artist while in England last year. It was exhibited there and also in New York and Boston. Reproducing it in card shape seemed the best way to secure the dissemination of the idea. Bishop Gailor, vice-president of the Commission of the World's Conference on Faith and Order, approved the plan and, at great expense on account of the coloring of the card, it has been successfully copied, four thousand already having been sold. Various denominational bodies, as also the Roman Catholic, have placed this card in their church book-shops. It is hoped to sell it to guilds as an ornamental and desirable feature of Christmas bazaars. Details may be had from Mrs. Alice Howard Frye, 10 Acacia st., Cambridge, Mass.

THE DIOCESAN COUNCIL of Lexington has caused to be printed and circulated an *"In Memoriam"* to Miss Mary E. Harrison, the first president of the Woman's Auxiliary of the diocese. After four score years of loving service for her beloved Church, Miss Harrison passed away early in the present year. This pamphlet embodies the proceedings of the memorial meeting held by the Auxiliary in June at the time of the council. Bishop Burton in the course of his annual address delivered a tribute to Miss Harrison, immediately after which the council adjourned to attend this memorial meeting. Miss Kate Scudder, president of the Lexington branch, presided, and the Very Reverend Dean Massie conducted the service with which it began. Miss Laura Clay of Lexington gave the memorial address, which is in the nature of a brief biography and bears the tender and appreciative touch of loving friendship. Bishop Burton, in speaking of the beginning of Miss Harrison's work in the Auxiliary when the new diocese of Lexington was created, said, *"Jehovah Jireh*—The Lord will provide—can be pronounced concerning Miss Harrison as the divinely indicated choice for the office of president with the duty of introducing the Auxiliary into our diocese and welding the parochial branches together into a diocesan unit." Miss Harrison's modesty and the novelty of this work caused her to shrink from the responsibility and thus, says Bishop Burton, "she was inducted into office very much as a shivering boy is taught to swim by being pushed into the water." Miss Clay in reviewing the many positions of usefulness so well filled by Miss Harrison speaks of "her charming vivacity and merry wit. I think I have never known anyone whose wit so shone and flashed but did not wound. What might have been feared had it been less kind,

only attracted more strongly." The sweet and gracious countenance of the portrait in this pamphlet says for itself all which these loving friends have emphasized. A life such as this is not merely a local blessing but enriches the whole Church and humanity.

A Chicago hostess during the recent Provincial Synod meetings planned a very clever diversion for a number of Churchmen who were her guests. Doubtless she realized, as do most of us, that the episcopate is changing so rapidly that it requires some unusual method to keep the names in mind. The following story was read, the surnames of some of our Bishops filling in the blanks as answers. We give no clew except to say that the name fitting the first blank is that of our immediate neighbor.

"One summer morning ——— and ——— came running through the ——— to their mother and said, 'We want to go to the ——— to fish. Where are our ———?' 'They are up in the ——— standing in a ———, perhaps you will find them behind a spider———. I will allow you to go if ——— the ——— goes with you. You may ask ——— the ——— to go also if you think him a good enough ———. But do not cut any ——— and go around the ———. On your way home you might come across the ——— and do a bit of ———. They tell me there are ——— and ———to be found there. Come past the ——— of the Indians and be sure to come home before ———.'

"Each boy smiled like a ——— cat at this permission. When the jolly party had left, the mother washed her hands at the ——— and while she was adjusting the ——— on her machine, Mrs Brown ——— (this is a very hard one) arrived to show her a ——— book of full ——— illustrations of the Flight of the Children of ——— which they had received that day by the ——— express. The boys had a successful day but on their way home just as the old man had cautioned them to avoid each noxious ———, he stumbled over the ——— of a tree and fell, striking his ——— on the ———. The boys said that they would give all the ——— they had in their banks and ———, if they could have prevented the accident."

For answers see the *Living Church Annual.*

THE CRAVING FOR REALITY

By the Rt. Rev. Benjamin Brewster, D.D.,

Bishop of Western Colorado

THE insistent craving of our time is for Reality. We see this in many of the novels of the day. Vague, illogical, and crude though much of this literature may be, nevertheless it aims for the most part at something vital and real, penetrating through the artificial conventions of life.

In the sphere of philosophic thought which envelops these slighter movements, inevitably influencing them, the situation is thus sketched by Professor Hocking in the preface to his great book, *The Meaning of God in Human Experience.*

"There is a genuine deepening of spiritual consciousness in our western world, a new appreciation of faith. . . . The older philosophy has failed to satisfy; the newer philosophies have not yet succeeded in satisfying; the work of proposing and rejecting must continue until conscience at its profounder level can again rest. . . . The thing now required is a simple thing, a common word, a slight increment of ultimate sincerity somewhere, that can reunite our roots with mother-earth. . . . There is a quiet and uncanny maturity of conscience abroad that knows surely what it does not want, a new-born thing in the world, the source of our new philosophies—in particular of our pragmatisms, our realisms, our mysticisms—the doom of the old, the doom also of the new that fail to arrive at reality—the lash at the back of the thinker, and the hope in his soul."

As the Church approaches the Nation-wide Preaching Mission, I think we need to take account of this—often inarticulate—yearning for reality. We think, on the one hand, of the coldness of much of our conventional worship, of the multitudes of people on our communicant-lists who somehow have missed the meaning of life; we remember how many of the most thoughtful and potentially religious souls hold aloof from fellowship with any form of organized Christianity; we recall with a pang how great masses of sturdy workers are utterly untouched by the Church's appeal. But let us be sure that, beneath all the materialism and frivolity on the surface of life, there lives in men's hearts a deep yearning for the truth, and a—perhaps only half-confessed—need of deliverance from the sin that doth so easily beset them. What limit can the imagination set to the opportunity that lies before the Church! Think of it. An organized, Nation-wide Preaching Mission—not a mere temporary revival, but a sober, united insistence upon what should always have a foremost place; a sustained ascent (let us hope) of spiritual energy and purpose; a Preaching Mission based erpressly upon the premise that "a new accent needs to be placed upon the essential solidarity, as well as the broad Catholicity, of a Church that witnesses to and seeks to promote Faith and Order," a mission "whose sole purpose shall be the salvation of men through Him whose Name is above every name."

Here, then, in a fresh apprehension of the power of that Name, even of the Son of God, incarnate, crucified, risen, ascended, let there be focussed and centered all those impulses, those insights, those revelations of God's living Spirit in this great Day whereof we have been thinking—the dissatisfaction with material standards, the social vision of brotherhood and justice, the demand for effective spiritual organization, the challenge of Reality.—*From the Sermon preached at the opening of the Synod of the Province of the Northwest.*

AS OTHERS SEE US

IN February, says the *Christian Science Monitor,* there is to assemble in the city of Panama probably the largest conference of officials and supporters of Protestant missions ever held in the Americas. The members will not be welcomed by the officials of the dominant Church in that republic nor by its adherents, so far as the latter are obedient to the episcopal edict already issued against the coming assembly. . . . .

Fortunately there is to be no serious division of the Protestant forces eligible to share in such a conference. Notwithstanding the dissent of the so-called Catholic party of the Protestant Episcopal Church and the withdrawal from its Board of Missions of several Bishops who decline to be party to such a Pan-Protestant conference lest offense be given to Roman Catholicism, the mission board of this Church will send delegates to the conference; and this knowing that the price to be paid for such participation will apparently be future dissension within the sect. In other words, a majority of the clergy and laity of the Protestant Episcopal Church, being forced to choose their allies, have decided to coöperate with Presbyterians, Methodists, Baptists, and Congregationalists, in an enterprise indicating a disposition to make Protestantism stronger and more respected in the southern republics.

THE MOON LOOKED DOWN

The moon looked down on the city,
Down in the dead of night,
And her face was pale with pity
For the things that met her sight.

O city, where is thy splendor?
O city, where is thy pride?
The beauty hallowed and tender
That did in thy courts abide?

The grace of each wondrous steeple,
Thy fanes all glorious and vast,
The joy of thy faithful people
Who dreamed that thy life must last?

The wealth of thy commerce, the power
Of brain and of hand and of loom?
"They were smitten to death in the hour
That made of my beauty a tomb.

"Nation has risen against nation;
Relentless and deadly my foe;
For joy he has left desolation,
Destruction and mourning and woe.

"He has left scarce one stone on another;
My children within me are slain;
The babe on the breast of the mother
Is dyed with a horrible stain."

O city, destroyed and forsaken,
Our souls for thy sorrows shall bleed;
The heart in our bosom is shaken
At thought of so dreadful a deed!

The moon was pale with pity;
She hid her face in a cloud,
And night round the ruined city
Wrapped darkness for a shroud.

Mrs. J. D. H. Browne.

Church Kalendar

Nov. 1—Monday. All Saints.
" 7—Twenty-third Sunday after Trinity.
" 14—Twenty-fourth Sunday after Trinity.
" 21—Sunday next before Advent.
" 25—Thursday. Thanksgiving Day.
" 28—First Sunday in Advent.
" 30—Tuesday. St. Andrew.

KALENDAR OF COMING EVENTS

Dec. 1—Special Convention, Maine.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. Hudson Stuck, D.D.

ARKANSAS

Rev. Wm. M. Walton (during November).

ASHEVILLE

Ven. W. B. Allen (during November and December).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Rev. F. G. Deis.
Rev. A. A. Gilman.
Miss S. H. Higgins.
Rev. S. H. Littell.

SHANGHAI

W. H. Jefferys, M.D.
Rev. J. W. Nichols (in Eighth Province).
Rev. F. L. H. Pott, D.D.

CUBA

Rev. W. W. Steel.
Rev. C. M. Sturges (in Seventh Province).

IDAHO

Rt. Rev. J. B. Funsten, D.D.

JAPAN

KYOTO

Rev. Roger A. Walke.

TOKYO

Dr. R. B. Teusler.

MEXICO

Miss C. Whitaker.

SALINA

Rt. Rev. S. M. Griswold, D.D.

SPOKANE

Rt. Rev. H. Page, D.D.

UTAH

Rt. Rev. Jones, D.D. (during December and January).

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D. (during November).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE Rev. W. C. BIMSON has resigned his work at Berlin, Wis., and accepted temporary work at Grace Church, Cedar Rapids, Ia. His address will be: Grace Episcopal Rectory, Cedar Rapids, Ia.

THE Rev. CLAYTON A. CHRISMAN has resigned the rectorship of Christ Church, Rock Spring, and the Holy Cross in the diocese of Maryland, and accepted work under Bishop Capers of West Texas. He will reside for the present at San Antonio.

ON the second Sunday in October the Rev. DELBER W. CLARK of the diocese of New York took charge of the work at Jerome and Clarkdale, Ariz. Mr. Clark is a graduate of Colby University and of the Union Theological Seminary, and has been in the ministry two years.

THE Rev. ARTHUR S. FREESE, for the past seven years rector of St. George's and St. John's Churches, Wakefield, Kansas, has accepted mission work in southwestern Oklahoma, and took charge of Lawton and adjacent missions on November 1st. All mail intended to reach him should be addressed to Lawton, Okla.

THE Rev. GEORGE BURGESS, son of Bishop Burgess of Long Island, has become assistant at St. James' Church, Greenfield, with charge of Emmanuel Church, Shelburne Falls, Mass.

THE Rev. FREDERIC EVENSON resigned November 1st as rector of Grace Church, Huron, S. D., assuming charge of Emmanuel mission, Rapid City, S. D., and adjacent missions.

AFTER November 1, 1915, all communications for the secretary of the diocese of Alabama should be sent to the Rev. V. G. LOWERY, St. Mark's rectory, Troy, Ala. With the leaving of the Rev. W. G. CLARK, former secretary, to become rector of Trinity Church, Asheville, N. C., the Rev. Mr. Lowery becomes acting secretary.

THE Rev. THOMAS B. MCCLEMENT, lately in Utah, has been appointed missionary at Farmington, N. Mex., and is to begin work at once.

THE Rev. A. H. MALONEY has resigned the vicarate of St. Philip's, Indianapolis.

THE Rev. WILFRED A. MUNDAY has resigned as rector of Emmanuel Church, Lancaster, Wis., and taken charge of St. Anna's Church, New Orleans, during the absence of the rector. He should be addressed at No. 1252 Esplanade, New Orleans, La.

COMMUNICATIONS to the Standing Committee of the diocese of West Missouri should be addressed to the Rev. ROBERT N. SPENCER, secretary, 2710 Olive street, Kansas City, Mo.

THE address of the Rev. W. H. VAN ANTWERP, D.D., is changed from Fontanelle, Iowa, to 11,044 Prospect avenue, Chicago, Ill.

THE Rev. THEODORE S. WILL, assistant rector of Christ Church, Baltimore, Md., has accepted the rectorship of Trinity parish, Howard and Anne Arundel counties, Md., and will begin his new duties on December 1st. After that time he should be addressed at Elkridge, R. F. D.

THE Rev. H. A. WILLEY, for four years priest in charge of the Mayodan Associate Mission, Mayodan, N. C., has removed to La Grange, Ga., where he becomes chaplain of the La Grange Settlement and Training School for mission workers and priest in charge of the Church of the Good Shepherd. His address is No. 80 Broad street.

QUIET DAY

NEW YORK.—A day of devotion will be held at the Church of the Transfiguration, No. 1 East Twenty-ninth street, Monday, November 29th, for the altar guild of the City Mission Society and their friends. Conductor, the very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean of the General Theological Seminary. Holy Communion at 9:30 o'clock. Addresses at 10:15, 12, and 3 o'clock. An invitation is extended to all who may wish to attend.

ORDINATION

ERIE.—Thursday morning, November 4th, Dr. ALEXANDER COOLEY BOYD, a former Methodist minister and physician of Oil City, Pa., was ordained to the diaconate by the Bishop of the diocese in St. Paul's Cathedral, Erie. The candidate was presented by the Rev. John E. Reilly, D.D., of Oil City, his rector, under whom he has been preparing for holy orders.

DIED

ANDREWES.—In Medford, Mass., at the Medford Hospital (in Magoun avenue) on All Souls' Day, 1915, MARY ANNE AMELIA WEST ANDREWES. Burial in Oak Grove Cemetery, Medford.

I will lift up mine eyes unto the hills: from whence cometh my help.

BIDDLE.—On Tuesday, November 8th, at Baltimore, Md., after a long and painful illness, SUSAN DAYTON BIDDLE, daughter of the late William Shepherd Biddle, and Susan Dayton (Ogden) Biddle, sister of Col. John Biddle, U. S. A., and sister-in-law of the Bishop of Marquette.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

HARISON.—On November 8, 1915, at Washington, D. C., LAURA JOHNSON HARISON, daughter of the late John Johnson, chancellor of Maryland, and widow of the Rev. Francis Harison, D.D., of Troy, N. Y. Funeral service at Washington, November 10th. Burial at Troy.

JUDASCHKE.—In Bad Oeynhausen, Westfalin, Germany, on October 16th, the Rev. J. H. JUDASCHKE, Ph.D., a permanent deacon of the diocese of Arkansas.

LE QUESNE.—November 7th, in Trinity Cathedral, Duluth, just at the close of the "Children's Eucharist," at which he was a participant, W. E. ARCHBOLD LE QUESNE, aged 57 years.

PATTON.—Thursday, November 4th, at his home in Jacksonville, Fla., the Rev. J. LINDSAY PATTON, rector of the Church of the Good Shepherd. Burial November 5th, the Bishop officiating, assisted by several of the clergy.

POLAND.—WILLARD N. POLAND journeyed onward along the Royal Way, into life eternal on Sunday, October 31st, early in the morning. He was a native of Boston, Mass., and made his home in the suburb of West Roxbury. And he was a communicant of Emmanuel parish of that town. Besides a wife, Mrs. Susan Hart Poland and a son and a daughter, there are left his father, Mr. John C. Poland, and a brother and two sisters, Jno. C. Poland, Jr., Mrs. F. P. Renaud, and Mrs. Stanley W. Flinn.

"But lo! There breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way.
Alleluia!"

ROWLAND.—Passed away in Norfolk, Va., on November 4th, aged 86 years, MARY E. WALLER ROWLAND, wife of Thomas B. Rowland.

MEMORIALS

WILLIAM CONRAD RHODES

At a meeting of the vestry of St. Stephen's Church, Providence, R. I., held November 6, 1915, the following minute was adopted:

For the third time in less than a year, the vestry of St. Stephen's Church, Providence, R. I., is called together in mourning for one of its members. In the sudden death on November 5th, of WILLIAM CONRAD RHODES, the parish has suffered an irreparable loss. Mr. Rhodes has been a parishioner of St. Stephen's for upwards of forty years, and a vestryman since Easter, 1885. For all the years of his connection with the parish, Mr. Rhodes has served as chorister, working member of the music committee of the vestry, and musical director of the choir. His services have been unique, and such as to make them, in the nature of things, impossible to replace. Mr. Rhodes has conducted the temporalities of the choir with unexampled generosity, unremitting vigilance, and scrupulous attention to details. He was the ever-faithful and life-long friend of the boys and men, retaining their confidence and affection, not only during their terms of service, but in after years, as he followed their careers with his interest and sympathy. An accomplished musician, a thorough and fully-informed Catholic Churchman, and a devout communicant, his qualifications for counsel, guidance and leadership were ideal. His character, work and influence have maintained St. Stephen's as a choir of wholesome moral tone and of refined, artistic proficiency. Mr. Rhodes has been a distinct element in forming and keeping the high standard of musical taste, which has given St. Stephen's reputation among the best choirs of our Church and country.

Gentle, courteous, and high-bred, Mr. Rhodes has, by life and example, grown into the imperishable history of our parish. He has been the loyal and valued friend of the rector, to whom this parting is a grievous blow. As his associates and colleagues, missing him from his familiar station in the earthly sanctuary, we implore for him, light, rest, and peace, as his hallowed soul enters the alleluia choirs of paradise.

GEORGE BILLER, JR.

In the midst of a people who had learned to love him dearly; surrounded by a great company of those whom he had loved and shepherded; we stand out on a South Dakota hillside this beautiful October day, eight Berkeley men, beside the grave of our loved brother, GEORGE BILLER, JR., Bishop and Doctor, Berkeley Divinity School, class of '98. We all but one have labored with him in this missionary district.

Four years he served Sioux Falls as pastor of the Calvary Cathedral congregation. Three years he served as South Dakota's Missionary Bishop. We loved him as a congenial, buoyant friend, always full of wholesome fun. We admired him as a gifted scholar. We were strengthened by him as a forceful and attractive and fearless preacher of the crucified and risen Christ. He builded faithfully and with eager and joyous activity upon foundations laid here deep and strong during more than forty years by Bishop Hare. In gratitude for the splendid service which our dear brother rendered to the Church in this western mission field, and in sorrow that his life of usefulness has been cut short so soon and that we shall see his face no

more, tenderly and lovingly we lay his body down to wait the resurrection morn.

"Peace to-night, heroic spirit,
Pain is overpast;
All the strife with life is ended,
You may rest at last.

"The devotion that, amazing,
Welled from out the deep
Of your being, no more needed,
Quiet you may sleep!"

FREDERICK F. JOHNSON, '97,
F. B. BARNETT, '09,
W. BLAIR ROBERTS, '08,
PAUL ROBERTS, '12,
PAUL H. BARBOUR, '13,
FRANK A. RHEA, '15,
JOHN B. CLARK, '15,
E. B. WOODRUFF, '99.

Sioux Falls, S. D.,
Eve of St. Simon and St. Jude, 1915.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

AFTER JANUARY 1st, by married priest, within 75 miles of New York or in the South, locum tenency for not less than three months. Salary $125 per month. Ample references as to character and ability. Address VINEL, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST (Catholic) seeks parish or city curacy; *not afraid of work;* highest references. OMEGA, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, experienced, seeks work; stipend $1,200 and house. Address OPUS, care LIVING CHURCH, Milwaukee, Wis.

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PROOFREADER WANTED.—Must be skilled in book work; must be trained Churchman. State experience. Address CAROLUS, care LIVING CHURCH, Milwaukee, Wis.

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MIDDLE-AGED CHURCHWOMAN, of culture and refinement, desires position as house mother, in Church school. Address Box 40, LIVING CHURCH, Milwaukee, Wis.

POSITION wanted by refined middle-aged lady as chaperon, companion, or overseer. Address BEMA, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRACTS FOR THE MISSION.—*Why Be a Professing Christian?* 3 cents. *Episcopal Church Merits,* 5 cents. CHURCH LITERATURE PRESS, 2 Bible House, New York.

SEND 27 cents for Sample Copy of the Gold Cross Church Kalendar and price list per dozen. Address YE CHURCH KALENDAR CO., 309 Forest avenue, Oak Park, Ill.

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CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, Room 70, Bible House, New York City.

ORDERS wanted for Eucharistic Girdles, linen thread, hand crocheted, five yards long. Address M. T., care LIVING CHURCH, Milwaukee, Wis.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogs. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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MISCELLANEOUS

EXPERIENCED newspaper and magazine man will undertake to market a few manuscripts. DOWNER, Express, Buffalo.

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LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. $1.50 postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

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is the Church's executive body for carrying on its general extension work at home and abroad.

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NOTICES

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

APPEALS

THE KNIGHTS OF WASHINGTON

A national fraternity of Churchmen, emphasizing in its members Comradeship, Citizenship and Churchmanship. Publishes *"Knights of Washington,"* Bristol, Conn., 50 cents a year. For information as to Order, address the General, Rev. F. S. KENYON, West Haven, Conn.

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings: by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State. Sts.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

D. APPLETON & CO. New York.

Satellite Cities. A study of Industrial Suburbs. By Graham Romeyn Taylor. Illustrated. National Municipal League Series, edited by Clinton Rogers Woodruff, Secretary of the National Municipal League. $1.50 net.

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE. Washington, D. C.

Year Book for 1915.

For Better Relations with Our Latin American Neighbors. A Journey to South America. By Robert Bacon. Division of Intercourse and Education Publication No. 7.

FROM THE AUTHOR.

The Lord's Prayer. By Frederick M. Lynk, S.T.D., Techny, Ill. Profusely illustrated.

LONGMANS, GREEN, & CO. New York.

Belief and Practice. By Will Spens, M.A., Fellow and Tutor of Corpus Christi College, Cambridge. $1.75 net.

LOTHROP, LEE & SHEPARD CO. Boston.

The Story-Teller. By Maud Lindsay. With Twelve Illustrations in colors by Florence Liley Young. $1.00 net; $1.10 postpaid.

OPEN COURT PUBLISHING CO. Chicago.

Socrates Master of Life. By William Ellery Leonard. $1.00 net.

RIVINGTONS. London.

A Short New Testament History. By the Rev. A. R. Whitham, M.A., Principal of Culham Training College, Hon Canon of Christ Church and examining chaplain to the Lord Bishop of Oxford.

HOUGHTON MIFFLIN CO. Boston.

The Little Book of American Poets. 1787-1900. Edited by Jessie B. Rittenhouse. $1.25 net.

The Baby's First Two Years. By Richard M. Smith, M.D., Assistant in Pediatrics Harvard Medical School, Assistant Visiting Physician, Children's Medical Department, Massachusetts General Hospital, Boston. With illustrations. 75 cts. net.

Scally. The Story of a Perfect Gentleman. By Ian Hay. 75 cts. net.

CHARLES SCRIBNER'S SONS. New York.

The History of Twelve Days, July 24th, to August 4th, 1914. Being an Account of the Negotiations Preceding the Outbreak of War Based on the Official Publications. By J. W. Headlam, M.A., formerly felloe of King's College, Cambridge, author of *A Life of Bismarck*, etc.

SHERMAN, FRENCH & CO. Boston.

Fireside Papers. By Frederic Rowland Marvin. $1.50 net.

The Sea Wind. A Book of Verse by William Colburn Husted. $1.00 net.

Zorra. By William M. Campbell. $1.00 net.

To One from Arcady and Other Poems. By Theodore L. Fitz Simons. $1.00 net.

The Thread that is Spun. By Margaret Horner Clyde. $1.20 net.

Oliver and the Crying Chip. By Nancy Miles Durant, author of *A Book of Verses*, etc. Illustrated by A. B. Betancourt. $1.00 net.

The House of My Dreams. Anonymous. $1.00 net.

THE CHURCH AT WORK

FREE CHURCHES IN MASSACHUSETTS

IN HIS annual report before the Massachusetts branch of the Free Church Association, which met at the diocesan house on November 8th, the Rev. William Copley Winslow, D.D., the secretary, reported the continued lessening of paid sittings in Episcopal churches. He said that two churches, the Church of Our Saviour at East Milton and All Saints' Church at West Newbury, had been consecrated with free sittings, and the Church of the Epiphany at Dorchester had been dedicated, also with all sittings free. Of the 55,255 sittings throughout the diocese, 37,700 are free. Of the 198 places of worship, 149 now have free sittings, which means that three-fourths of the churches, chapels, and established missions are free. Eighty-five per cent. of the churches in the sixty-seven dioceses of the country are free, while ninety-nine per cent. of the places of worship in the missionary jurisdictions are free.

The officers elected were: President, Rev. Reginald H. Howe, D.D.; vice-president, Mr. Charles G. Saunders; secretary, Rev. William Copley Winslow, D.D.; treasurer, Mr. Clarence H. Poor.

Mr. C. W. Dexter of the board of directors having died during the year, Mr. Henry M. Upham was elected to fill his place. In the absence of Dr. Howe, the Rev. S. H. Hilliard was called to the chair.

THE GUILD OF ALL SOULS

THE OFFICIAL requiem of the Guild of All Souls was sung in St. James' Church, Cleveland, Ohio, on the morning of All Souls' Day at six o'clock, the rector of the parish, the Rev. James E. Craig, being celebrant, and the Rev. Ernest J. Harry, rector of St. Philip's, Cleveland, the preacher. A good congregation was present, the offering being given to the guild for its spiritual work in assisting poor missions in securing Eucharistic vestments and other equipment. The office of the Dead at Vespers was said on the eve at eight o'clock. About one hundred churches in the United States commemorated All Souls' Day this year, and will have requiems frequently during the month.

INDUCTION OF DEAN OF ERIE CATHEDRAL

SUNDAY MORNING, November 7th, the Very Rev. Allen Rachelle Van Meter, formerly rector of All Saints' parish, Philadelphia, was made the first Dean of Erie Cathedral. The installation began in the chapter house, where the Dean-elect met the Cathedral chapter and presented to them his credentials. Then with the chapter and choir he proceeded to the Cathedral, where after a festal *Te Deum* and prayer he took the oath of allegiance, was inducted into his stall and received the Bishop's blessing.

VERY REV. A. R. VAN METER

The sermon on the occasion was preached by the Bishop of Pittsburgh, who took for his text the words of the Prophet Ezekiel, "The spirit of the living creature was in the wheels."

The Dean continued the service as celebrant, and afterwards received the felicitations of the Bishop, clergy, and members of the congregation in the vestry.

A. AND E. O. C. U. APPEAL TO THE PRESIDENT

THE BISHOP OF NEW HAMPSHIRE as President has sent the following appeal in aid of the Armenians to the President:

"At the Annual Meeting of the Anglican and Eastern Orthodox Churches' Union, an organization composed of American Episcopalians, and of Russian, Greek and Syrian members of the Orthodox Eastern Churches resident in the United States, the President and Secretary were directed to forward to you a petition, urging you to make earnest representations to the German Government, the ally of Turkey, with respect to the destruction, with many horrible accompaniments of cruelty, of hundreds of thousands of Armenian Christians. We would earnestly suggest that by a strong presentation of the deep concern of the American people, and of the prejudice that is produced in this country against Germany's cause by the absence of any known effort on her part to prevent the deliberate extermination of a Christian people by her

Turkish ally, the Imperial Government may be helped to put pressure on the Ottoman Government to give orders of an imperative character to its officials, to bring to an end this persecution and massacring.

"We would further urge upon our national authorities the earnest desire of the people of this country that by repeated protests to the Ottoman Government through our Ambassador at Constantinople and the Turkish Ambassador at Washington, it may be made to feel that we are greatly roused by the injuries done to the mission schools conducted by American citizens in Turkey, to their scholars and teachers, and to the Armenian people whom we serve through them.

"And particularly we would press upon our national Government, the privilege and duty of planning, without delay, to transport in American war vessels or merchant ships, such surviving Armenians as it may be possible to reach, to Christian countries where they may be protected, and where their sufferings may be relieved by the alms which the American people are eager to give."

NATION-WIDE PREACHING MISSION

BISHOP GARRETT has secured the services of the Rev. Charles Mercer Hall, of Asheville, N. C., to hold a series of mission services in the diocese of Dallas, beginning November 21st in St. Luke's Church, Dennison, and closing in St. James' Church, Texarkana, on December 12th. The rectors of most of the parishes to be visited by the missioner will follow up his work by special services.

The Rev. Edwin Weary of St. James' Church, Texarkana, will assist the Rev. C. A. Roth in Trinity Church, Fort Worth, in a special Advent mission, commencing November 29th and concluding with the service on Sunday, December 5th, by the missioner, Father Hall. The following week the Rev. Mr. Roth will go to Texarkana and assist Mr. Weary in a mission in St. James' Church. Similar exchanges of work are being arranged in a number of other parishes in the diocese, at the Bishop's suggestion.

The Indianapolis diocesan committee on the mission, of which the Bishop is chairman and the Rev. A. L. Murray secretary, has selected from February 1st to Palm Sunday as the time for the parochial missions in that diocese.

Commencing on Advent Sunday, and continuing throughout the first week in Advent, the rector of Trinity Church, New York, is to preach a mission in Gethsemane Church, Minneapolis.

A letter has been sent to the clergy of the diocese of Pennsylvania announcing the order of the retreat preparatory to the Nation-wide Preaching Mission to be held in this diocese during the first two weeks of Advent. In the letter are also announced the names of the mission preachers from outside the diocese. The retreat will be held in the Church of St. Martin-in-the-Fields, and a limited number of the clergy are to be accommodated in the neighboring buildings of the Chestnut Hill Academy. On Thursday, November 25th, at nine P. M., a conference on the mission will be held in the church, followed by Compline. On Friday at 7:30 A. M. there will be a celebration of the Holy Communion. After breakfast there will be a meditation and prayers until noon, when luncheon will be served. There will be a second meditation at three o'clock and a third at eight in the evening, followed by Compline at 9:30. The retreat will close with a celebration of the Holy Communion on Saturday morning at 7:30. The mission preachers from outside the diocese will be the Rev. Messrs. Stuart B. Purves, Cincinnati, Ohio; H. B. Bryan, Easton, Md.; R. B. Pomeroy, Princeton, N. J.; H. P. Bull, S.S.J.E., Boston; H. Percy Silver, West Point; W. S. Bear, Elizabeth, N. J.; James A. Freeman, D.D., Minneapolis; Irving P. Johnson, D.D., Faribault; Karl Reiland, D.D., New York City; Rt. Rev. J. N. McCormick, D.D.; F. R. Godolphin, Oak Park, Ill.; Stuart L. Tyson, Princeton, N. J.; and Henry H. Covington, Norfolk, Va.

At the fall meeting of the Des Moines deanery, in Iowa, the Rev. George Long, rector of St. Paul's Church, Warsaw, diocese of Quincy, addressed the clergy on "Mission Methods." This was an iluminating and helpful address and was given as an instruction to the clergy who are soon to conduct the Advent missions, with which the attention of the deanery was largely occupied. At the evening service on Wednesday, addresses were made on "What the Preaching Mission Means" by the Hon. George Henry, LL.D., chancellor of the diocese; "A Parochial Mission in Iowa and Why It Succeeded" by the Rev. D. Claiborne Garrett, D.D., Iowa City; "Preaching Missions in the Diocese of Iowa" by the Rev. Allen Judd, general missionary. There was also a conference on "The Preaching Mission."

NEW WORK AT KENOSHA, WIS.

THE STORY has already been told in these columns of the opening of "St. Andrews'," a missionary work at the west end of Kenosha,

ST. ANDREW'S, KENOSHA, WIS.

Wis., that has been undertaken by the parish church of that city, St. Matthew's. The accompanying illustration shows the building that has already been erected to be used as a parish hall and social centre for the west end of the community. It is a growing part of the city with excellent probabilities of a large population in the near future and a very considerable population already contiguous. A sanctuary has been built at the end of the large hall in the present building, opening into the latter by means of a large folding screen, which also effectually closes it off when the hall is in use for other than religious purposes. On the first Sunday on which services and Sunday school were held, following the dedication by the Bishop, the attendance was so large as to suggest the question whether the building would be ample from the start to accommodate those who would desire to attend.

This building was erected as the specific work of the men's club of St. Matthew's Church, who, in a campaign of only a few days' extent, obtained pledges for $15,000 for the erection of the building and the beginning of the work. For the present the rector, the Rev. Frederick Ingley, is maintaining it in addition to the services of the parish church, single handed and alone.

The men's guild had an enthusiastic "house warming" in the new building on Tuesday evening of last week when the attendance was a large one. Mr. Frederic Cook Morehouse of Milwaukee made an address and members of the vestry and of the club were other speakers.

OPENING OF TRAINING SCHOOL IN NEW YORK

ANNOUNCEMENT is made of the opening of the diocesan training school for Sunday school teachers and workers of the diocese of New York. The opening lecture will be given by Chaplain Knox of Columbia University on November 26th at 8 P. M., his subject being, "How We Got Our Bible." With the exception of the two Fridays at the Christmas holidays—December 24th and 31st—the sessions will be held regularly every week until the final session on April 14th. At the first five meetings there will be free lectures, open to all, on the messages of the Old Testament and their modern application. These lectures by the Rev. Raymond C. Knox, D.D., will be followed by a series of eight lectures on the life, words, and works of Jesus Christ, delivered by the Rev. Harry P. Nichols, D.D., and the Rev. William Walter Smith, M.D., will thereafter give six stereopticon lectures on the lands of the Bible. No fees will be charged for the lecture courses. There will also be sectional courses of lessons, with small special fees, on child study and religious pedagogy, on the Christian Year, on the history and organization of the Sunday school, and on Christian missions in the Sunday school. Conference courses and extension courses will be offered, and a series of short courses will be given at local centres where teachers can conveniently assemble.

Registration can be made at the opening of the school year or later if necessary, but the work will be helped if registration is made at once. The Rev. W. W. Smith, secretary, 73 Fifth avenue, New York, will receive applications.

DEATH OF REV. J. LINDSAY PATTON

THURSDAY MORNING, the 4th of November, the Rev. J. Lindsay Patton, rector of the Church of the Good Shepherd, Jacksonville, Fla., was going about with his usual activity, attending to the affairs of his parish, to all appearance in good health and spirits. At one o'clock in the afternoon of that day he went home as usual. Very shortly after, some thirty minutes, he called the servant and asked him to summon the doctor. When Dr. Freeman arrived, J. Lindsay Patton had passed to his rest.

The body was taken to the Church of the Good Shepherd on Thursday evening, where four of the vestry and two priests, the Rev. Messrs. Casslon and Bascom, kept vigil. They were relieved at 6 A. M. by two vestrymen and Archdeacon Wyllie, with members of the various guilds and societies of the church. From eight o'clock until within an hour of the time for the burial office a constant stream of friends visited the church and made their devotions. At the service, beginning promptly at noon on Friday, the Bishop of the diocese read the sentences, the Rev. Messrs. Casslon of St. Stephen's and Bascom of St. Andrew's reading the Psalms. The Rev. I. H. W. Thompson read the lesson for Dr. Shields of St. John's, who was present but indisposed. Archdeacon Wyllie recited the Creed, the Bishop ending the service with the appropriate prayer. The Rev. C. H. H. Bloor of South Jacksonville was also in attendance. The members of the vestry acted as pall bearers.

Accompanied by three friends and two vestrymen, the remains were sent to Ashland, Va., where Mrs. Patton and family are at present on a visit.

The Rev. J. Lindsay Patton was born in Virginia about 1865 and spent the earlier part of his years in that state. He was a graduate of Randolph-Macon College, Ashland, Va. He took the B.A. degree in 1887. He proceeded to the Theological Seminary of Virginia and was ordained deacon and priest

in 1890 by Bishop Whittle of the diocese of Virginia. From 1890 until 1898 he served us as a missionary at Tokyo, and from 1898 until 1906 in Kyoto. He was rector of St. Mark's, San Antonio, Texas, from 1906 to 1910. In the winter of 1910 he was called to be rector of the Church of the Good Shepherd, Jacksonville, Fla., where he remained faithfully and true to his office until the time of his death.

CENTENNIAL OF ST. PAUL'S CHURCH, WADDINGTON, N. Y.

ON OCTOBER 19th, 20th, and 21st the one hundredth anniversary of St. Paul's Church, Waddington, N. Y., was observed in conjunction with the fall meeting of the archdeaconry of Ogdensburg.

St. Paul's is a beautiful example of the

ST. PAUL'S CHURCH, WADDINGTON, N. Y.

old Colonial square-towered, stone-built church. During the century not a stone of its walls and foundation has crumbled. In perfect repair, it is a monument, standing as it does, on the bank of the St. Lawrence river, to the century of peace between the two great English-speaking peoples. The rector, the Rev. Richard F. Taylor, who came to the parish a year and a half ago from Canada, has accomplished the apparently impossible task of raising funds with which to pay off the indebtedness of $1,100. The people are few but loyal, and appreciate the value of the shrine that is in their midst.

The special preacher was the Rev. J. F. Gorman of Ottawa, Ont., whose topic was Ancient and Modern Architecture. After a harvest thanksgiving dinner the following speakers were heard: The Ven. Archdeacon Larom, D.D., Archdeacon of Ogdensburg; Julius Frank, Esq., mayor of Ogdensburg; Robert Thompson, Esq., treasurer of St. Paul's Church; the Rev. Clarence R. Quinn, a former rector of St. Paul's; the Rev. D. Charles White of Ogdensburg, who moved a vote of thanks to rector and people upon attaining such success; the Rev. Scott Kidder, D.D., of Saranac Lake; the Rev. W. J. Hamilton, Potsdam; the Rev. B. A. Arnold, Massena; and the Rev. W. J. M. Waterson, Colton.

There was music of a high order, the soloist being Master Herbert Race, the well-known boy soprano of Montreal, assisted by Miss Ruby Taylor. Dr. Kidder gave a much appreciated organ recital.

LAYMEN'S MISSIONARY MOVEMENT

THE BALTIMORE convention of the Laymen's Missionary Movement took place in the Mt. Vernon M. E. Church, Baltimore, Thursday to Sunday, November 4th to 7th. The convention was one of the most successful and inspiring yet held. There was a total enrollment of over 1,600 men, being 525 more than the enrollment of the last convention in 1909. Of our churches in the city and vicinity, seventeen were represented with 196 delegates, the Church of the Ascension, Baltimore, leading with thirty-nine. The success of the convention was largely due to the earnest and thorough work of Mr. David H. Brown, executive secretary, a Churchman of Richmond, Va. Although the convention did not open until Thursday, a number of prominent clergymen and missionaries preached in the leading city church on October 31st, the Sunday preceding the convention. Among them the Church was represented by Bishop L. L. Kinsolving of Southern Brazil; the Rev. Dr. S. Harrington Littell of Japan; the Rev. Dr. John R. Harding, secretary of the Second Province; the Rev. R. B. Mitchell; and the Rev. Franklin J. Clark and Mr. John W. Wood, secretaries of the Board of Missions. At the opening session of the convention at 8 P. M. on Thursday, addresses were delivered by Col. E. W. Halford of New York on "New World Conditions and their Challenge to America," Dr. James L. Barton of Boston on "The Moslem Problem and Peril," and Mr. Fred B. Smith of New York on "The Significance of the National Missionary Campaign." On Friday morning the Rev. Dr. John R. Harding spoke on "Conditions of Spiritual Efficiency in the Church," the Rev. Neal McClanahan of Egypt on "The Church in the Nile Valley," and the Rev. J. E. Crowther of New York on "The Growing Response to the World Appeal." In the afternoon addresses were delivered by Dr. R. B. Teusler of St. Luke's Hospital, Tokyo, Japan, on "The American Doctor in Japan," Mr. Fred B. Fisher of New York on "Enlisting and Training the Church," and by Mr. J. Campbell White of Wooster, Ohio, on "Money and the Kingdom." Friday evening Bishop Kinsolving of Southern Brazil spoke on "The Two Americas," Mr. Charles G. Trumbull of Philadelphia on "Personal Victory the Basis of World Victory," and Dr. E. M. Poteat on "The Christian Doctrine of Property." Saturday morning addresses were made by Dr. Charles L. Thompson of New York on "Needs and Opportunities in the Home Field," the Rev. W. C. Johnston of Washington, D. C., on "Hope for the Darkest Continent," and Dr. E. M. Poteat of South Carolina on "Business and Character," followed by a conference conducted by Mr. Fred B. Fisher on "How to Follow Up This Convention." Saturday afternoon was taken up by thirteen conferences held by the different communions participating in the convention, for the purpose of forming plans for following up the convention in each church. Saturday evening was given to addresses by Dr. Herman Swartz of New York on "Saving America for the World's Sake," and Mr. George Innes of Philadelphia on "Why I Went into the Missionary Business." At 3 P. M. on Sunday a men's mass meeting was held at the Lyric Theatre, and on Sunday evening at the same place a young peoples' rally was held with a splendid address by Dr. Mott on "The Challenge of the World Situation to Young Men and Young Women of America." At both meetings the building was crowded to its full capacity.

The Laymen's Forward Movement held its series of events in Milwaukee beginning with a supper served on Thursday night of last week and concluding with services of Sunday. The Rev. Dr. Burleson, from the Missions House, was among the speakers on Saturday and also preached at St. Paul's Church on Sunday morning. Most of the city parishes combined in a service at the Cathedral on Sunday night, when a distinguished African explorer and English Churchman, Dr. H. Karl W. Kumm, spoke on the tremendous opportunities in Central Africa and the grave need for meeting the Mohammedan invasion of the dark continent. Dr. Kumm spoke at St. James' Church in the morning, while at the same church in the evening the Rev. F. G. Deis, one of our missionaries in China, was the speaker. Churchmen were represented on the Executive Committee for the Laymen's Missionary Movement by Mr. Herbert S. Inbusch, a layman of St. Paul's Church.

The meetings of the Laymen's missionary convention held in Philadelphia last week were full of interest. Beginning on Sunday, they continued until Wednesday evening, in the Baptist Temple and Arch Street Methodist Church. There were twenty-one speakers and about two thousand men registered who attended the sessions. The chief speakers were Dr. E. M. Poteat and Mr. J. Campbell White. Their leading thought was on the advance of the business man toward the Church idea, and the sacrifices he is now willing to make. They illustrated their subject by quoting several cases of men who have gone from similar meetings and under the influence of the words which they have heard decided to devote their lives and money to the Church and missionary work. A strong appeal for men to make their business secondary to their religion was made with considerable success. Rallies of the various denominations were held on Wednesday afternoon. Of our own Church, Bishops L. L. Kinsolving of Brazil and A. S. Lloyd, President of the Board of Missions, were present and spoke. Bishop Kinsolving took for his subject "The Two Americas," and Bishop Lloyd "The Central Task of the Church." Bishop Kinsolving took occasion to refer to the proposed Panama Congress, and described South American conditions. The feeling is general that these conventions are promoting great interest among men in the missionary work of the Churches.

A convention of the Laymen's Missionary Movement met November 7th to 10th at Mitchell, South Dakota. It closed with a banquet at which four hundred men were present. In the midst of the proceedings a layman, not of our communion, arose, and after speaking most earnestly of the great loss which the state had sustained in the death of Bishop Biller moved that as an expression of its sorrow and of its sympathy for a bereaved diocese and Church the whole gathering should stand while the oldest resident minister in South Dakota offered prayer. Most solemnly and impressively this was done. Bishop Biller was the first man to register for attendance upon the convention at Mitchell.

On Sunday, November 14th, the opening services of the laymen's missionary convention in Boston took place, the Bishop preaching at the Cathedral at 11 A. M. and again at

Trinity at 4 o'clock, when Bishop Lloyd and Mr. J. Campbell White also spoke. Many Churchmen are expecting to take part in this interdenominational meeting, which is one of seventy-five similar affairs in America and Canada. At the request of the executive committee, Bishop Lawrence has set forth the following prayer for the convention:

"We thank Thee, O God, and praise Thy name for the wonderful works done by the messengers of Thy Son, Christ, throughout the world, for bodies healed, minds enlightened, hearts purified and lives saved. Guide us, we pray Thee, as we try to do our part in preparing the way for the coming of Thy kingdom. Keep from us prejudice and impatience: give us wisdom: increase in us such love for Thee that we shall find fuller unity in Thy service.

"By the power of the Holy Spirit kindle in our hearts a greater devotion to Thee and so send us forth to call others into Thy service.

"Stir up, we beseech Thee, O Lord, the wills of all people: and hasten the day when all men shall live in the light and joy of Thy Son Jesus Christ. Amen."

DESECRATION OF SOUTH MILWAUKEE CHURCH

A most remarkable case of desecration of a church for which no motive has been discovered was that at St. Mark's Church, South Milwaukee, on Monday night of last week. The rector, the Rev. W. J. McCartney, entering the church on Tuesday morning, found that some time apparently during the preceding night entrance had been effected into the church by smashing a rear window in the basement kitchen. The blast pipe of the furnace had been removed, the register taken out, and the intruder had crawled through the hole in the floor into the church. The rector found the Communion wafers scattered about the altar steps, the altar cloth had been turned backward, the vestments, candles, and other fittings were dumped in a heap on the sacristry floor. In a drawer in the vestment case was found a candle burned nearly down and it had scorched the drawer, having evidently been placed there with the intention of setting the church on fire. In the basement on the floor was a pile of choir vestments upon which, apparently, the intruder had slept. A quart of Communion wine had been consumed. A number of articles were missing, but these were afterward discovered in and about the churchyard. Buried under a heap of dead leaves in the cemetery was the rector's vestment case of leather in which were found the silver paten, thirty-eight china plates, and the plated silverware used by the parish guild and taken from the kitchen. Under another pile of leaves in the churchyard was found the sterling silver chalice badly battered. So far as discovered nothing is actually missing except the Communion wine, though much damage has been done to vestments and other furnishings by the treatment which they received. Apparently all this was the work of a degenerate and the police are working upon the case, but thus far no trace of the offender has been discovered.

CONFERENCE OF SEMINARIANS

What promises to be an intensely interesting conference will be held at the Diocesan Rest House, Swansea, Mass., on November 25th, 26th, and 27th. The conference will be held by students representing the Church theological seminaries in the East. Invitations have also been sent to the other seminaries of this Church. There is no intention of emulating Northfield. The purpose of this gathering is to bring the different seminaries into closer touch and sympathy with each other on the basis of prayer and fellowship. The need of closer contact between the student bodies of our Church seminaries has been felt for a long time. This is more noticeable when, upon graduation, the student finds himself in a community where the Church is already represented by clergymen from other of our seminaries. It is hoped that these conferences may become annual, and that eventually every one of our seminaries will be represented.

The conference being essentially for the undergraduates, a programme has been prepared which will allow the students themselves to present topics of importance and interest to undergraduate life. In addition to these papers, the invited speakers will be the Bishops of Rhode Island and Massachusetts. The missionary problems will be presented by William H. Jefferys, M.D.

A WASHINGTON MISSION

St. James' mission, Brewster, Wash. (Rev. G. H. Severance, vicar), is situated in the southern part of Okanogan county, the pioneer division in the district of Spokane. St. James' Church is built of block granite at the cost of about $7,000. Complete with basement and furnace and free from debt, it is without doubt the finest church structure in the county, which covers over 5,000 square

ST. JAMES' CHURCH, BREWSTER, WASH.

miles. It was built through the efforts of our small band of faithful communicants in Brewster. The interior is complete in a simple but churchly style, but there is still need of more furnishings for the altar.

DEATH OF REV. DR. JUDASCHKE

The death of the Rev. J. H. Judaschke, Ph.D., a permanent deacon of the diocese of Arkansas, who has been an invalid almost continuously since his ordination by Bishop W. M. Brown in 1905, occurred on Saturday, October 16th, at the home of his half sister in Bad Oeynhausen, Westfalia, Germany. He was a graduate of the University of Göttingen, from which he received the degree of Ph.D. His bad health had led him to seek relief in Germany, and he had resided there for several years. Dr. Judaschke was secretary to Bishop Brown for two years after his ordination and was for a time secretary and registrar of the diocese of Arkansas.

BISHOP ROWE IS MARRIED

The marriage of Bishop Rowe of Alaska with Miss Rose Fullerton took place in St. Mark's Church, Seattle, Wash., on October 21st, being performed by the rector of the parish, the Rev. Ernest V. Shayler.

Bishop Rowe has been absent from Seattle since last January on a visitation that took him all through Alaska. He started from Valdez, stopping at the Tanana mission, then proceeding up the river trail to Fort Yukon. From there he went down the river to Anvik and St. Michael, from which place he went by steamship to Nome, where he went on board the revenue cutter, which carried him to Point Hope. He returned to Nome in September and spent a month there, holding services, there being no resident priest, and then returned to Seattle. He was married on the day of his return. In the nine months of his absence he has traveled more than eight thousand miles by steamship, river boat, on foot, and with his dog team.

MEMORIALS AND GIFTS

The new pipe organ in the Church of the Holy Advent, Clinton, Conn., is the gift of the congregation in memory of the late Rev. Peter Lake Shephard, who was rector of the church for a long period of time. An erroneous statement of the source of this gift appeared here two weeks since.

Mrs. James J. Goodwin of Hartford, Conn., in addition to the gift of a parish house to Christ Church, Hartford, as recorded last week, has added two other gifts to her list of benefactions, the Hartford Orphan Asylum receiving the sum of $20,000 and the Hartford Shelter for Women the sum of $5,000.

St. Peter's Church, Perth Amboy, N. J., on All Saints' Day received as memorials two brass Eucharistic candlesticks, in memory of Jesse Colyer, vestryman at the time of his death, given by his widow and children. Also, in memory of William King, sometime warden and vestryman, two silver cruets and an Eucharistic spoon were given by his grandchildren. A bronze hymn board in memory of Mrs. William King, Jr., was given by her three daughters.

Through the kindness of Bishop Burgess, who has given $500 to the parish effort, St. Mary's Church, Amityville, was recently enabled to reduce its mortgage debt by the sum of $1,500. It has received memorial gifts of silk burses and veils, a violet stole and maniples, a linen chasuble, and a priedieu for the Bishop's stall.

On Monday, All Saints' Day, at 7:30 in the evening, a memorial service was held in St. Luke's Church, Mt. Joy, Pa. (Rev. Lewis Chester Morrison, rector), for the dedication of new carved oak choir stalls, the gift of Miss Elsie May Battye, organist of the Church, in memory of her mother, Mrs. Sarah Brown Battye, who died two years ago on the same day. A brass plate on the front stall on the organ side reads:

To the Glory of God
in Loving Memory of
Sarah Brown Battye
1861-1913

ARIZONA

Julius W. Atwood, D.D., Bishop

Cornerstone Laid—New Rectory at Williams—Missionary Notes

On Sunday, October 31st, was laid the cornerstone of the Cathedral house at Phœnix. The ceremony was performed with masonic rites and with a service of the Church in which Dean Scarlett and Archdeacon Jenkins took part. Bishop Atwood made an interesting historical address, and Vice-President Marshall made the principal address, speaking of the value of organized Christianity as a force in the service of humanity. The Pro-Cathedral choir led the singing, accompanied by the Indian school band. There were present about 1,500 people.

The new rectory at Williams is fast approaching completion. The design is an attractive one. The material used is partly wood and partly stone from the near-by fields. The situation is exceedingly good, being on an elevation from which the north rim of the Grand Canyon can be seen in the distance. Adjoining the rectory are lots given for a new church. During the summer the Saginaw

Lumber Co. of Williams paid off the balance of $400 indebtedness on the parish house.

THE REMAINING indebtedness on St. Mark's Church, Mesa, has been paid, and the church will be consecrated in the near future. Mr. Francis Bloy, formerly a lay-reader from the diocese of Ohio, who has been received as a candidate for holy orders in this district, will have charge of the work at Mesa, Tempe and Chandler.

THE REV. GEORGE C. GOLDEN, formerly curate of Grace Church, New York, has taken charge of St. Andrew's Church, Nogales, which has been without a permanent minister since the death of the Rev. James H. McPherson last spring. The new rectory at Nogales will be completed in December.

WORKING in the mines at Bisbee are a great many Greeks who are mostly members of the Greek Orthodox Church. The Rev. Harold S. Brewster of St. John's, Bisbee, is making an effort, with some success, to interest these people in the services of the Church.

WHEN IN the East this summer Bishop Atwood made the dedicatory prayer at the launching of the battleship *Arizona*, at the Brooklyn navy yards.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Mission at Marion

A VERY successful mission was carried on from November 1st to 5th in St. John's Church, Marion, N. C., by the Rev. George Hilton, rector of Grace Church, Morganton, N. C., who has recently come from the Church in England. Interest in the services grew steadily from the beginning, and the attendance was made up very largely from the congregations of other churches in the city. This is the second mission to be held in St. John's Church within three years, and it is felt that the ground which has been prepared by former rectors is by this cultivation being brought to the point of producing much good fruit. The Rev. Mr. Hilton proved himself a very efficient missioner.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Daughters of the King—Woman's Auxiliary

THE ANNUAL diocesan meeting of the Daughters of the King was held on Saturday, October 29th, in the Church of St. John the Evangelist, San Francisco. The Holy Eucharist was celebrated at 11 A. M., with the rector, the Rev. Ernest Bradley, as celebrant. In place of a sermon he gave a Bible reading on the subject, "Does God Care?" which was most interesting and helpful to the Daughters present. After a basket luncheon, at the business session, the officers were unanimously reëlected. An important enterprise carried on by the order is the rest room for business women, at which several Daughters are on duty each day. The comfort and pleasure which the rest room gives to an average of 375 working girls and women is a rich reward for those who give of their time and interest. This room has become self-supporting. During the past year a branch rest room was started in another part of the city among the wholesale business houses. This has not grown as rapidly, but is filling a great need with the prospect of reaching a larger number in the near future. A loan fund has been a great blessing to many girls temporarily out of work; while the lending library is a source of joy to many who take books for the invalids in their families. At the annual meeting fervent united prayer was offered for the Bishop, a patient in St. Luke's hospital.

AT THE annual meeting of the Woman's Auxiliary held early in October, the amount of the United Offering reported was over $900.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Church Club—Denver Clericus

THE CHURCH CLUB of Colorado enjoyed its annual dinner and meeting at the Metropole Hotel, Denver, November 4th. Five new directors were elected in rotation from various parishes. Mr. Parker's address was read in his absence and a very clear statement of the Constitution of the Provincial Synod was given by Mr. J. H. Pershing in his story of his visit to the second Synod of the Province of the Northwest.

THE SECOND Denver clericus of the season met with Canon Holoran for supper at the chapter house of St. John's Cathedral on the second Monday in November. There was a continuation of discussion of plans for the nation-wide mission such as were commenced at the first meeting of which the Rev. H. R. A. O'Malley was the host at the Auditorium hotel.

ON THE octave of All Saints' Day, Sisters Ada Rivers Arundel and Harriet Ellen Bradley, novices, and also a postulant, were received into the Sisterhood of St. John the Evangelist of the diocese of Colorado at Emmanuel Church by the chaplain, the Rev. S. R. S. Gray.

THE REV. C. M. PULLEN has resigned as vicar of St. Paul's Church, Denver, which has been supplied since by the services of the Rev. E. J. Skinner, who recently resigned the charge of Hugo.

OUR PEOPLE at Sterling have planned a new church to cost $6,000 and to be built from plans by Macomb of Philadelphia.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop.
E. C. ACHESON, D.D., Bp. Suffr.

Woman's Auxiliary Meets in Ansonia—Hartford Archdeaconry

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was held in Christ Church, Ansonia (Rev. Eric B. Schmitt, rector), on Wednesday, November 10th. There was a celebration of the Holy Communion at 9 A. M., which was followed by a business meeting at which Miss E. S. Hopwood of Anking, China, and Miss S. T. Rees of Tokyo, Japan, spoke. At the noonday prayers the Bishop Suffragan spoke on the spiritual side of the work. The speakers at the missionary service in the afternoon were the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska; the Rev. F. L. H. Pott, D.D., President of St. John's University, Shanghai, China; and the Ven. Hudson Stuck, Archdeacon of Alaska.

THE AUTUMN meeting of the Hartford archdeaconry was held November 11th in St. John's Church, Warehouse Point (Ven. William J. Brewster, rector). The preacher at the morning service was the Rev. E. T. Mattison, the new rector of St. John's Church, Rockville. At the Clericus in the afternoon the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, read a most valuable paper on "Evidences plus Faith, A Study of the Lambeth Quadilateral."

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Diocesan Clericus Organized

THE CLERICUS of the diocese of Dallas held its first meeting in St. Matthew's Cathedral, Dallas, on November 8th, with all but five of the clergy of the diocese in attendance. Bishop Garrett recommended to the clergy that they devote more thought to scientific, social, and ethnological studies. The rapid development of interurban lines makes it possible that hereafter the newly organized clericus will meet monthly. The Rev. B. B. Ramage was elected president and the Rev. Charles Clingman secretary. The next meeting will be held in St. Andrew's Church, Fort Worth.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Suffr.

Deanery and Auxiliary Meetings

THE FALL meeting of the Des Moines deanery (Rev. A. H. Grant, dean) was held in St. Paul's Church, Marshalltown (Rev. H. M. Babin, rector), November 2nd and 3rd. The sermon Tuesday evening was preached by the Rev. L. K. Smith of St. Luke's Church, Des Moines. In connection with the deanery the Woman's Auxiliary of the parishes composing this convocation met under the presidency of Mrs. Andrew H. Weber of Des Moines. Besides routine business and address was given by the diocesan president, Mrs. Helen Watsek, and a conference on "The Conquest of the Continent" by Mrs. J. G. Hutchinson, diocesan secretary of the mission study classes. There was also a conference on the Junior work, under the leadership of Mrs. Harry S. Longley.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Men's Guild Holds Annual Dinner—Clerical League Elects Officers—Woman's Auxiliary—Miscellany

ON TUESDAY evening, November 9th, the Men's Guild of the Church of the Messiah, Brooklyn, held its annual dinner for the men of the church and its neighborhood, at which the speakers were Archdeacon Stuck, C. J. Edwards of the Equitable Insurance Company, and the rector, the Rev. St. Clair Hester.

A YEAR ago the parish hall of St. Michael's Church, Brooklyn, was enlarged at a cost of $2,000. This fall a steam-heating plant has been installed, and other repairs made to the extent of $1,600.

AT THE first fall meeting the following officers of the Clerical League were elected: President, Rev. E. S. Harper, All Saints', Brooklyn; vice-president, Rev. A. L. Bumpus, St. Michael's, Brooklyn; secretary, Rev. Andrew Fleming, Nativity, Brooklyn; treasurer, Rev. C. H. Brewer, Trinity, Roslyn.

AT THE regular monthly meeting of the Woman's Auxiliary at St. Ann's parish house on Thursday, the 4th, Mrs. A. J. Rhinehart told of her work at Valle Crucis. The forty-third anniversary will be observed on Thursday, November 11th, in St. Philip's Church, Brooklyn. The speakers announced are the Rt. Rev. J. B. Cheshire, the Rt. Rev. T. F. Gailor, and the Rt. Rev. E. F. Lines.

A DINNER was served by the social service committee of the diocese at the Hamilton Club, Brooklyn, on Wednesday, November 10th. Mr. W. C. McKee, clerk of the Children's Court, spoke on "Some Causes of Delinquency."

THE ANNUAL kirmess for the benefit of the Church Charity Foundation will be held on November 16th and 17th at the Pouch Mansion, Brooklyn. The homes to be benefited are the Home for the Aged, Orphan House, St. John's Hospital, and Home for the Blind. An entertainment will be given by the orphans.

THE REV. E. M. MCGUFFEY celebrated his twenty-fifth year as rector of St. James' Church, Newtown, Sunday night, the 7th. The service was attended by members of the twelve Protestant churches of the town. He has increased the endowments of his parish by $80,000, and enriched the interior by more than forty memorials.

MAINE

Special Diocesan Convention

THE SPECIAL convention for the election of a new diocesan is appointed to meet on the first day of December.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meetings of Archdeaconries

THE AUTUMN meeting of the archdeaconry of Annapolis was held at All Saints' chapel, Annapolis Junction, Anne Arundel county, on Tuesday, November 9th. The Bishop was the celebrant at the Holy Communion at 10 A. M. The Rev. William J. Wright of St. Peter's Church, Ellicott City, preached the sermon. The Bishop presided at the business session and explained the proposed Advent mission services to be held during the week commencing November 28th. He also spoke in commendation of St. James' School, the diocesan school for boys, and introduced the Rev. Henry T. Sharp who has been appointed to present its needs to the various congregations of the diocese. The Rev. Edward T. Helfenstein was elected Archdeacon; the Rev. Robert A. Mayo, secretary; and the Rev. Robert A. Castleman, treasurer. Mr. Richard C. Norris was elected to represent the archdeaconry on the committee of missions. Appropriations for the missions of the archdeaconry for the coming year were announced by the Archdeacon and the amounts apportioned to the various churches accepted. Encouraging reports were made by those in charge of missions within the archdeaconry.

THE FALL session of the archdeaconry of Towson was held on Wednesday, November 10th, at Trinity Church, Towson, Baltimore county. There were about twenty-five clerical and fifteen lay delegates present. Morning Prayer was said at 11 A. M. At the business session which followed, Bishop Murray presided, and the Rev. Hobart Smith was elected Archdeacon; Mr. H. W. Atkinson, secretary and treasurer; and Mr. Charles O. Scull, representative on the committee of missions. The Bishop urged the clergy to coöperate heartily in the proposed Advent mission services. Apportionments for diocesan missions for the coming year amounted to $4,550 and the appropriations for mission work in the archdeaconry to the same amount.

THE CLERICAL ASSOCIATION of Baltimore met on Monday, November 8th, at St. Bartholomew's Church. The Rev. Richard W. Hogue, rector of the Church of the Ascension, spoke on the subject, "Does Preparedness for War Insure Peace?"

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Anniversary of Rector of Howe School—Improvements at Logansport

UPON ALL SAINTS' DAY the trustees of Howe School celebrated the twentieth anniversary as rector and thirtieth anniversary as teacher of the Rev. John H. McKenzie, D.D. Many guests and friends arrived in time for the services on Sunday. At the choral celebration in the morning the preacher was the Ven. Walter G. Blossom, Archdeacon of Milwaukee. All Saints' Day the rector was celebrant at the choral Eucharist, at which the Rt. Rev. John Newton McCormick, Bishop of Western Michigan, was the preacher. At this service Bishop White blessed a tablet in St. Mary's chapel, commemorating the mothers of Howe School boys, and Bishop McCormick dedicated the bells, clock, and chimes in memory of Miss Clara Baur and Miss Alice Poage. At 2:30 in the afternoon, there were numerous addresses. Mr. Wade read for the citizens of Howe an appreciative testimonial of the work of the rector for the community. Many hundreds of telegrams and messages were received. When Dr. McKenzie took charge of the school twenty years ago, it was a very small grammar school of about thirty boys and one building. There are now two hundred boys and property and invested funds of more than $250,000.

TRINITY CHURCH, Logansport, Ind., has during the past summer made improvements and repairs on rectory and church, aggregating over $1,400. These repairs were much needed, as nothing to speak of had been done for years. Within a short time further work will be done in the way of installing electric lighting. The rector is the Rev. Charles F. Westman, who accepted charge in June, 1914.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

New Chapel in East Biloxi

A NEW building to be known as St. Paul's Mission chapel is being built in East Biloxi under the direction of the Rev. C. B. Crawford, rector of the Church of the Redeemer. There has been here a Woman's Guild, a branch of the parish guild, and a good Sunday school for some time.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Woman's Auxiliary—Boys Build Club Room

THE QUARTERLY meeting of the Missouri branch Woman's Auxiliary was held at Christ Church Cathedral, St. Louis (Very Rev. Carroll M. Davis, dean), November 3rd. At a business meeting in the parish house the pledges for the winter work amounted to about $1,000. In the afternoon Dr. H. K. W. Kumm, representing the inter-denominational missions in Sudan, Central Africa, gave an interesting address. He said that in this country we had the poorest type of Africans and that the Africans in the mountains of Northern Africa were among the bravest and most warlike people on earth. He spoke of the great need of stopping the advance of Mohammedanism in Africa with its encouragement of the slave trade and inhumanity to women, and as Europe is embroiled in war placed the responsibility upon America.

THE BOYS' CLUB of St. Philip's Church, St. Louis (Rev. Chas. F. Blaisdell, rector), have just completed a beautiful and unique building, which is to be used as a club room. It was built entirely by the boys, is of brick, plastered, with beamed ceiling, hardwood floor, and a fireplace. If a contractor had built the club house it would have cost $2,200, but the boys built it for $800. The building is situated between the church and the one-story frame building used for parish house purposes, and makes a valuable and attractive addition to the parish plant.

NEW JERSEY

Centenary of Bishop Croes' Consecration—Week of Prayer and Preaching

THE CLERGY and laity of the dioceses of New Jersey and Newark are in receipt of an invitation from the Bishops of New Jersey and Newark and the joint committee of the two dioceses inviting them to be present at a commemoration service to be held in Christ Church, New Brunswick, Friday morning,

She Knows What She Wants

The well informed housekeeper insists upon using only a baking powder which is made of cream of tartar. She might read in an advertisement or be told that alum and lime phosphate, which are used as inferior substitutes in cheap baking powders, were all right in the quantities used but she would not buy them or permit them to enter her kitchen. Why?

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November 19th, the one hundredth anniversary of the ordination and consecration of the Rt. Rev. John Croes, D.D., as Bishop of New Jersey.

A WEEK of prayer and preaching will be held in Christ Church, Riverton (Rev. John Rigg, rector), beginning November 21st and lasting through November 28th. The special preacher for the evening service will be the Rev. F. A. Warden, rector of Trinity Church, Moorestown.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Parish Organized at Silver City—Work at Dawson

THE ORGANIZED mission at Silver City has been constituted a parish, and on Sunday, October 31st, the Rev. Z. T. Vincent was instituted as first rector, the Bishop acting as institutor.

A CLERGYMAN has been nominated by the Bishop for the work at Dawson, to succeed the Rev. Harry Shields, who has resigned on account of ill health.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Institution of Rector—Clericus

IN THE presence of a capacity congregation, the Rev. J. S. Carrie was instituted into the rectorship of St. Paul's Church, Maumee, on Wednesday, October 27th, Bishop Du Moulin officiating. Five of the Toledo clergy were present, including the Rev. Louis E. Daniels, rector of Calvary Church, until September 1st, also rector at Maumee, who made an address. The Rev. Mr. Carrie is also priest in charge of the mission of Holy Innocents, Bowling Green.

THE MAHONING and Shenango clericus met at St. Luke's Church, Niles, the afternoon of Monday, October 25th. Besides Bishop Du Moulin, there were present seven of the clergy of the diocese of Ohio and two of the diocese of Erie. The clericus was followed by a meeting in the evening of the Church club of the Youngstown region, when addresses were made by Mr. Wilson, president of the club; the Bishop; the Rev. Messrs. Frank Albus and J. E. Owen; and Mr. W. George Lane.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Suffr.

G. F. S. Elects Officers

AT A meeting of the diocesan council of the Girls' Friendly Society held in the parish house of the Church of the Holy Trinity, Philadelphia, October 21st, the following officers were elected to serve for the ensuing year: President, Miss S. D. Wilson, 909 Clinton street, Philadelphia; vice-presidents, Miss M. C. Maule, Miss M. McF. Lukens, Mrs. H. M. Medary, Mrs. W. B. McDaniel, Mrs. I. P. Willits; secretary, Miss M. W. Paul; treasurer, Miss A. A. Leach.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Appeal from St. Barnabas' Free Home

WITH THE November number of *Faith and Work*, the organ of St. Barnabas' Free Home for convalescent and incurable men and boys, the Brothers of St. Barnabas have sent out a strong paper bag, into which sympathizers with the work are asked to put any kind of staple goods, as supplies for the home. They also ask for turkeys for Thanksgiving dinners, and they make an appeal for winter sewing for the home, if any Church society desires to do such work.

PORTO RICO

C. B. COLMORE, Miss. Bp.

Bishop Colmore in New York

BISHOP COLMORE sailed for Haiti in October to visit his stricken people there. He has since sailed for New York to make appeals for the Haitians who are suffering severely from the recent hurricane. This is the Bishop's first visit to the States since his consecration.

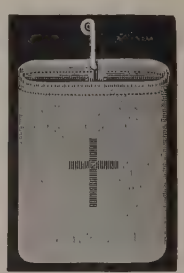
SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

St. Paul Farmers' Conference

THE SIXTH annual fair of the St. Paul Farmers' Conference, an organization of colored farmers and workers of Brunswick county, which devotes its energies and efforts to the moral, mental, and material improvement of the colored people of the county, was held at Lawrenceville on November 4th. The president of the conference is Archdeacon Russell, principal of St. Paul Normal and Industrial School, whose work in helping the negroes of this county to become good citizens is well known. The fair, next to the annual session of the conference, is the event of the year, people coming to it from all parts of the county and adjoining counties. Among those who spoke were the Rev. A. P. Gray, Sr., former Congressman Turnbull, Mrs. A. G. Gilbert, Hampton Institute, agricultural department, Mr. D. D. Sizer, county farm demonstrator, and the Rev. N. T. Cooper and President Russell. Quite one thousand people were in attendance.

A Handy Receptacle



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TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Social Service—Woman's Auxiliary

A SOCIAL SERVICE meeting was held November 8th and 9th at Brownsville in Christ Church, Archdeacon Windiate presiding. Addresses were made by the Rev. Walter D. Buckner, the Rev. E. T. Clarke, the Rev. P. A. Pugh, Mr. C. C. Menzler, and Archdeacon Windiate. Much interest appeared.

TRINITY BRANCH of the Woman's Auxiliary, Clarksville, has put out a most attractive year book entitled "A Call to the Colors." It has been arranged to treat much of practical work and social service in connection with missions.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Diocesan Auxiliary

THE WOMAN'S AUXILIARY of the diocese met in St. John's Church (Rev. Roland Cotton Smith, D.D., rector) Tuesday, November 2nd. Bishop Harding had the Holy Communion and made an address. After an excellent lunch served by the ladies of the Auxiliary Miss Jane Wilkes, the vice-president, called the assembly to order. After the regular routine business the Bishop of Southern Brazil made an interesting and inspiring address on the work in Brazil. Miss Jane Wilkes was elected president for the ensuing year; Mrs. F. V. Robinson recording secretary, Mrs. Thomas A. Kramer corresponding secretary.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Choir Service—An Anniversary

THE ANNUAL choir service of Worcester choirs was held at All Saints' Church the evening of All Saints' Day. Vested choirs of All Saints', St. Matthew's, St. John's, St. Mark's, and St. Luke's took part, furnishing 130 choristers. The musical part of the service was one of the most impressive ever rendered. The sermon was preached by the Rev. Dr. Milo H. Gates, vicar of the chapel of the Intercession, New York City. Dr. Gates paid an eloquent tribute to the memory of the late Rev. William Reed Huntington, at one time rector of All Saints' Church, who accomplished such a notable work in Worcester.

ON THE 18th and 19th of September the twentieth anniversary was celebrated of the laying of the cornerstone of St. John's Church, Williamstown (Rev. J. F. Carter, rector). A reception was given Saturday evening to all members of the parish and former rectors, at which time a new altar service book and a Bible for the lectern were presented to the church, and a handsome traveling bag was given the rector. Sunday there were two celebrations of the Holy Communion, at the second of which Bishop Davies was celebrant and preached. At the evening service letters were read from former rectors.

THE BISHOP has appointed the Rev. Stephen Edwards Keeler and the Rev. Frederick Marcy De Forest, Ph.D., examining chaplains of the diocese.

BISHOP DAVIES has been elected a member of the Commission appointed by General Convention on text-books of history.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Thanksgiving Service—Bishop McCormick Honored—Bishop Lloyd—A Marriage

THERE WILL be a joint service in St. Mark's Pro-Cathedral Thanksgiving Day, the Bishop preaching the sermon.

BISHOP MCCORMICK has been elected honorary chairman of the Huguenot Emergency Relief Fund Association and presided at a meeting held at the home of Mr. and Mrs. Charles Hackley of Muskegon. Bishop McCormick opened the new building of the Northern State Normal School at Marquette October 6th.

BISHOP LLOYD is expected in Grand Rapids November 26th, 27th, and 28th, at St. Mark's Pro-Cathedral and Grace Church, conducting two quiet days, one for men and one for women, and preaching on Sunday.

THE REV. GEORGE M. BREWIN and Miss Crystina M. Addison of Rockford will be married by Bishop McCormick in St. Mark's Pro-Cathedral at 8:30 A. M., November 24th.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Accessions—Standing Committee Reorganized

THE REV. FULLER SWIFT and his wife, former members of the Third Baptist Church, of St. Louis, were presented to Bishop Partridge for confirmation at Grace Church, Carthage, not long ago by the rector, the Rev. H. E. Martin. Mr. Swift was a student at Shurtliff College, Upper Alton, Illinois, the old Morgan Park Theological Seminary, Morgan Park, Illinois, and the University of Chicago. He has been pastor of Baptist churches at Centralia, Illinois, and Columbus and Madison, Indiana. For the past ten or twelve years he has been in business as a salesman or sales manager and still kept actively interested in religious work. On Sunday morning, November 7th, Archdeacon Johnson, acting for Bishop Partridge, introduced him to the congregation at Grace Church, Kansas City, as their assistant minister. His leadership in this difficult work on the west side it is hoped will solve many

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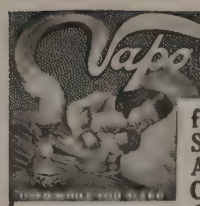
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of the problems with which this field abounds and he enters upon this effort with the sympathy and good wishes of his new-found brethren.

THE REV. JAMES SHARRATT, a resident of Kansas City and for many years an evangelist of the Christian Church, before that having been a pastor in the Congregational Church, was recently presented to Bishop Partridge for confirmation by the Rev. C. R. Taylor, at St. John's Church, Kansas City. Mr. Sharratt was educated in Eugland by the Methodists and was known as the boy preacher there. While still very young he came to Newfoundland and from there he came to the United States, where he is known as a most successful evangelist. Mr. Sharratt has been licensed by Bishop Partridge and taken charge of the work at Grace Church, Chillicothe.

THE STANDING COMMITTEE of the diocese has reorganized by electing the Rev. J. D. Ritchey, D.D., as president in place of the late Father Smith and the Rev. R. N. Spencer as secretary in place of Dr. Ritchey.

CANADA

Memorial Services—Two New Churches for Indians

Diocese of Huron

NUMBERS OF people were unable to get into the building, so great was the crowd at the memorial service in All Saints' Church, London, for the late Capt. Arthur Mercer, who died of wounds in France. The service was fully choral. Many officers and men attended the service.

Diocese of Niagara

BISHOP CLARK preached at Evensong in St. Mark's Church, Niagara-on-the-Lake, at the Thanksgiving service. A number of soldiers from the camp took part.—THE STATE of the diocesan finances is excellent, according to the report of the finance and investment committee.—ST. JAMES' CHURCH, Hamilton, is nearly ready; the new building was opened for service the 7th of November.

Diocese of Ontario

A LARGE number of the clergy were present at the funeral service of the Rev. J. Elliott, rector of Cataraqui. Bishop Bidwell of Kingston conducted the service, assisted by the Dean of Ontario and others. The deceased clergyman was ordered priest in 1877, and has held several charges in the diocese. He was brother of Canon Elliott and leaves a widow and four children.—THE OFFERTORY in Christ Church, Belleville, on the eve of Trafalgar Day, was given to the British Red Cross Society.

Diocese of Ottawa

GREAT SORROW is felt at the death of the wife of the Rev. A. H. Coleman, Ottawa. Her husband had charge of a number of parishes in the diocese, in all of which she was much beloved. Her son is the Rev. J. H. H. Coleman, vicar of St. Mary Magdalene, Napanee. —THE SUCCESSOR at the Church of the Good Shepherd, Cornwall, to the late Rev. S. Gower Poole, is the Rev. R. H. Archer, at present rector of St. Matthias', Winchester. He will begin his work at the Church of the Good Shepherd in November.

Diocese of Qu'Appelle

IT IS likely that St. Chad's College, Regina, will have to be closed for the present for lack of students. All but two have volunteered for overseas service. Bishop Harding has given his consent and is pleased with the spirit the men have shown.—A SMALL church has been built at Wieva Hill.

Diocese of Rupertsland

TWO CHURCHES are to be built on the new reserve for the Pequis Indians. It is about twelve miles long and about the same in width, on the banks of the Fisher River. Archbishop Matheson spent a week on the Reserve in the middle of October, when thirty Indians received the rite of Confirmation. A very good mission house has been built in the centre of the Reserve and the two small churches are to be situated one at each end. A native clergyman, graduate of St. John's College, Winnipeg, the Rev. M. Sanderson, is the missionary in charge. The Indians have promised to build the churches themselves, making a beginning in the coming winter and largely at their own expense, the Archbishop undertaking to provide certain materials for the work.—ON HIS way home it is expected that Bishop Doull of Kootenay will hold a quiet day for the clergy in Winnipeg.—HOLY TRINITY CHURCH, Winnipeg, is shortly to be consecrated, being now entirely free from debt. The rector, the Ven. Archdeacon For-

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tin, has been forty years in charge of the parish.—The Rev. W. W. H. Thomas has resigned the rectorship of Selkirk in order to devote himself altogether to his work of organizing secretary for the diocese.—It has been decided that all the parochial annual meetings of the Woman's Auxiliary will in future be held immediately after the close of the year, that is, in the beginning of January. The annual meeting of the diocesan board and delegates will be in the end of May.

Diocese of Toronto

A special service of intercession is held every weekday but Saturday in the Church of the Epiphany, Toronto, in which the names of ninety men of the congregation who are now on active service at the front are mentioned individually.—No honorary degrees will be conferred at the meeting of the convocation of Trinity College, Toronto, November 18th.—The assistant curate at St. James' Cathedral, Toronto, the Rev. H. J. Moore, has been appointed chaplain to the 83rd Battalion. He is a graduate of Durham University, England.—A beautiful reredos was dedicated by Bishop Sweeny in St. James' Church, Humber Bay. It was carved and given by Mrs. Calverley.—It is hoped that the work of the St. Andrew's Brotherhood canteen for the soldiers in training in Toronto will be kept up during the coming winter. They have now closed the canteen at the camp at Niagara where such splendid work has been done during the summer.

Educational

The need of vocational training, which is coming everywhere to be recognized more keenly, is ministered to very efficiently in a Church institution which has this year been reorganized — the Susan Fenimore Cooper Foundation of Cooperstown, N. Y., in the diocese of Albany. The foundation is the result of the combining of two schools, the Orphan House of the Holy Saviour, founded in 1870 by Miss Cooper, daughter of the novelist, and the St. Christina School, which has been transferred from Saratoga Springs. The institution is under the management of Sister Pamela and Sister Hilda of the Albany diocesan sisterhood, whose development of vocational training at St. Christina's brought that school state recognition as one of the best three in New York. The general scheme of the Susan Fenimore Cooper Foundation provides for the training of boys and girls from two to eighteen years of age. Beginning with the Montessori method for the little ones, in deserving cases opportunity for high school education will be given, and where special aptitude is shown further provision will be made to send the pupil elsewhere for training for the fit vocation. The dominant idea is to offer to boys and girls a practical training for life and self-support, not neglecting or forgetting details, and with particular attention to the development of special talents. The domestic science department has paid for itself by its own product for the last four years. All departments are conducted upon a business basis, even the children being taught to keep their own accounts. The school is provided with a most efficient faculty, but with a plant which is inadequate to the growing opportunities of the institution.

The Rt. Rev. Frederick J. Kinsman, Bishop of Delaware, has accepted an invitation to preach before the students of the Tome School for Boys, at Port Deposit, Md., on Sunday morning, November 14th. Although the Tome School is non-sectarian, a number of Church clergymen visit the school each year and preach at the special services which are held once a month in Memorial Hall. Bishop John Gardner Murray of the diocese of Maryland will give the December sermon and the Very Rev. Samuel Marquis of Detroit has accepted an invitation to visit the school in May.

Bexley Hall students gave a reception last week, to which were invited all the men in Kenyon College who are postulants or candidates for Holy Orders. About twenty students responded. Fifty guests were present, among them Bishop and Mrs. Leonard, President and Mrs. Peirce, members of the faculty and of Harcourt Place School. Bexley Hall, with its interior now entirely rebuilt and refurnished, and with the library, Colburn Hall, thrown open, provided ample and convenient accommodation for the occasion. The students have named the parlor, or common-room, the "Bishop Leonard Room."

American tourists sometimes meet with unexpected rebukes in Japan, as happened not long ago when one of them asked a merchant to make out a false bill to deceive American customs officials. "No," was the reply, "I am trying to teach my clerks honesty."—*Missionary Review.*

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The Magazines

THATCHER T. P. LUQUER, a grandnephew of John Howard Payne, contributes a most interesting article to the Christmas *Scribner*. He tells some new things about that author's early life, and especially about the time "When Payne Wrote 'Home! Sweet Home!'" He includes a poem called "Home" that contains much of the same sentiment that marked the song of maturer years. "It is only lately that a poem has come to light, written during this period, which is particularly interesting as the immature expression of those sentiments which years after culminated in 'Home! Sweet Home!' It was found among the papers of Harmanus Bleecker of Albany, a friend and patron of Payne during his college days, and was presented, in the summer of 1911, to Union College by General Amasa J. Parker of Albany. Through the courtesy of President Richmond of Union College I am permitted to publish it here."

HOME

"Where burns the lov'd heart brightest
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?
Where is the smile of sadness,
Of meek-eyed Patience born,
Worth more than those of gladness
Which Mirth's bright cheek adorn,—
Pleasure is marked by fleetness,
To those whoever roam;
While grief itself is sweetness
At Home—dear Home."

"HOW DEFINITELY the Pope has ranged himself in the present war on the side of Germany," say the *East and West*, "may be gathered from the fact that on the occasion of the German emperor's birthday a *Te Deum* was sung in honor of the event in the Church of Santa Maria dell' Anima, which was attended by Roman Cardinals as a body, whilst on the other hand when a funeral mass was celebrated for the Belgian priests who had been murdered by the Germans the only Cardinal present was the French Monsignor Billot." Dr. Zwemer writes in the same magazine on "The Horizon of the Moslem World." "Apparently the German government," he says, "was willing to play with the dynamite of religious hatred and Turkish Pan-Islamic ambitions when the stern necessity of war put the opportunity before them"; but after surveying the conditions prevailing in different part of the Moslem world he concludes, "It is daybreak everywhere. Unless all signs fail, the close of this period of storm and stress, of war and bloodshed, will mean a crisis of opportunity for missions." An important topic is discussed under the heading, "Liturgies in the Mission Field." The author, Rev. G. C. Binyon, says: "There is much that is attractive in the thought of the Churches of India, of China, of Japan, of Africa, each with its Prayer Book with its specifically national coloring. And perhaps some day we shall come to this. The fermentation set up by contact with modern civilization in all its branches is far more potent than the foreign nature of the Church in frustrating this ideal; and the first step is the Christianizing of Christendom, the realization of social justice as the foundation of a Christian civilization; but, meanwhile, in the sphere of Prayer Book revision what seems required, both abroad and at home, is the use in the Liturgy of a greater variety of language, following the harmonious diversity of Biblical phrasing, and also an insistence in various ways upon the claim of the Christian law to the ultimate authority in ruling social practice."

UNSPIRITUAL GUILDS

TIME AND EFFORT are generously expended by women in their efforts to provide means for the care of the church's fabric and for the maintenance of its services. Still, many such an organization with which I have been familiar, rich as it has been in good works, would have been disrupted had it been suggested to its members that they should adopt some spiritual method as a rule of life. I happen to know of guilds of the sort that I have in mind, which are merely social centers, and into them it is sought to draw every person, whoever she may happen to be, if she will make but a contribution of time, service, or money to its support. Such guilds have not infrequently been the sole support of the Church, but they have been as secular in their genesis and methods as a card or dancing club. I am not criticising these guilds so much for what they are as for what they are not. They are secular institutions and not religious ones. God's aid in them is not evoked. His glory is not made the object of their existence. They are simply splendid, active, energetic, enthusiastic societies for building up the temporalities of the Church, which the husbands of its members, as vestrymen, are usually asked to watch over and protect. They are fine products of a secular age.—*Bishop J. H. Johnson.*

ONE THOUSAND cities in China have been demanding the organization of Young Men's Christian Associations, but there are not trained men to be had to organize them.—*Spirit of Missions.*

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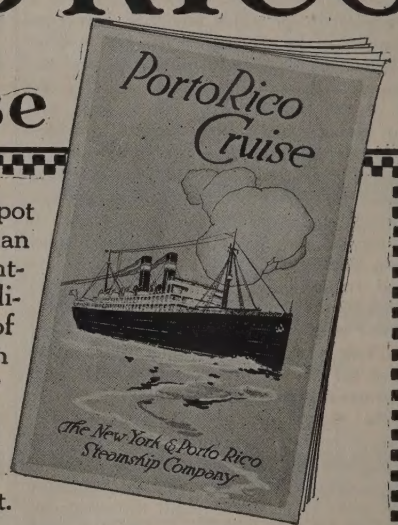

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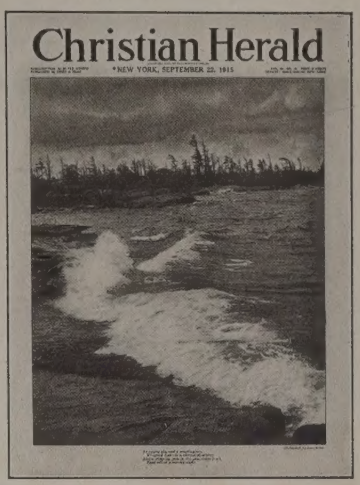

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